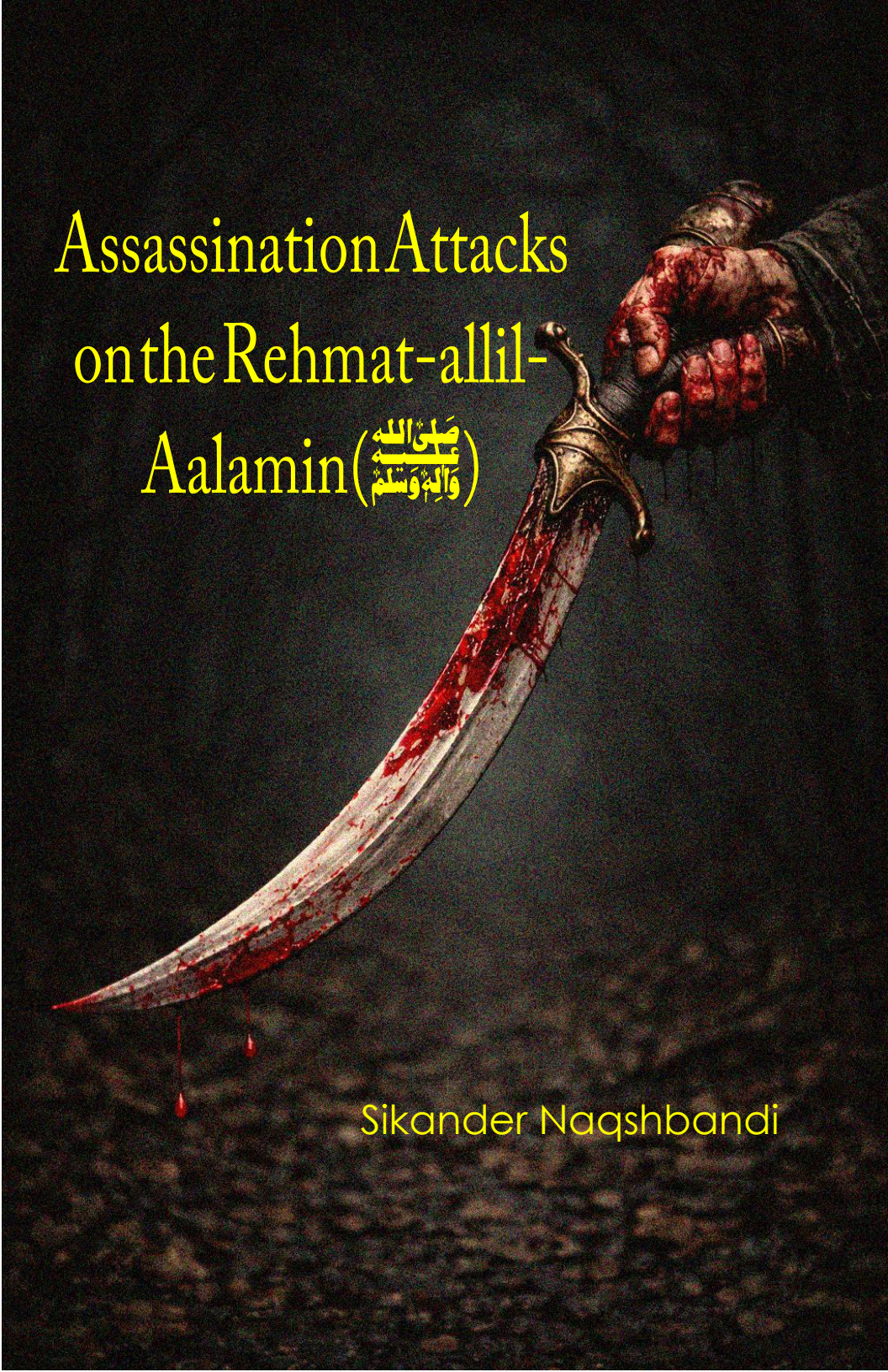
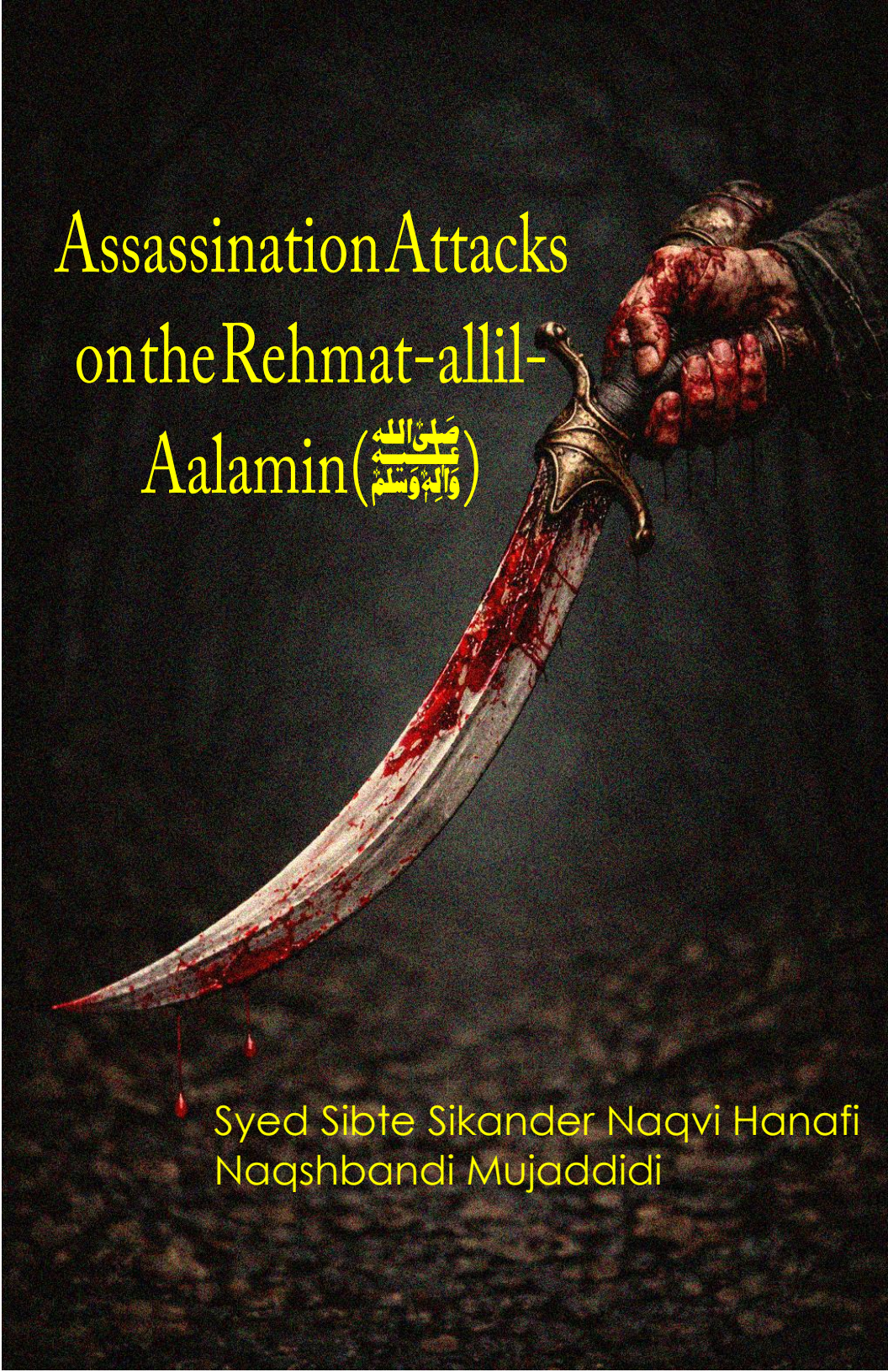
Assassination Attacks on the Rehmat-allil-Aalamin (ﷺ)



Sikander Naqshbandi

Assassination Attacks on the Rehmat-allil-Aalamin (صلی اللہ علیہ وآلہ وسلم)



Syed Sibte Sikander Naqvi Hanafi Naqshbandi Mujaddidi

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Name of Book: **Assassination Attacks on the Holy Prophet Muhammad (ﷺ)**

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I dedicate this work firstly to

ALLAH (ﷻ) and then to my beloved Father

SYED SIBTE HADI NAQVI (R)

May ALLAH forgive all his sins and admit him to the most dignified place in

Jannat ul Firdous. Ameen!

Dedicated by his son

Sikander Naqshbandi

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ ○

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Indeed, Allah never leaves the cradle of those whose tongues are active in supplications for others empty.

Author's Presentation

اَلْحَمْدُ لِلّٰهِ نَحْمَدُهٗ وَ نَسْتَعِيْنُهٗ وَ نَسْتَغْفِرُهٗ وَنُؤْمِنُ بِهٖ وَ
نَتَوَكَّلُ عَلَيْهِ وَ نَعُوْذُ بِاللّٰهِ مِنْ شُرُوْرِ اَنْفُسِنَا وَمِنْ سَيِّاٰتِ
اَعْمَالِنَا مِنْ يَّهْدِهِ اللّٰهُ فَلَا مُضِلَّ لَهٗ وَ مِنْ يُّضْلِلْهُ فَلَا هَادِيَ
لَهٗ وَ نَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ وَنَشْهَدُ اَنَّ
سَيِّدَنَا وَسَنَدَنَا وَ نَبِيَّنَا وَ مَوْلَانَا مُحَمَّدًا عَبْدُهٗ وَ رَسُوْلُهٗ صَلَّى
اللّٰهُ تَعَالٰى عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَ بَارَكَ وَسَلَّمَ تَسْلِيْمًا
كَثِيْرًا كَثِيْرًا ⋆ اَمَّا بَعْدُ

فَاَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

وَمَا مُحَمَّدٌ إِلاَّ رَسُولٌ قَدْ خَلَتْ مِن قَبْلِهِ الرُّسُلُ أَفَإِن مَّاتَ
أَوْ قُتِلَ انقَلَبْتُمْ عَلَى أَعْقَابِكُمْ۔

And Muhammad (ﷺ) is only a Messenger. Messengers have passed away before him. If he dies or is killed, will you turn on your heels?

(Surah Ale-Imran: 441)

اللّٰهُمَّ صَلِّ عَلٰى سَيِّدِ نَا مُحَمَّدٍ وَ عَلٰى اٰلِ سَيِّدِ نَا مُحَمَّدٍ كَمَا
صَلَيتَ عَلٰى اِبرَاهِيمَ وَعَلٰى اٰلِ اِبرَاهِيمِ اِنَّكَ حَمِيدٌ مَجِيدٌ۔
اللّٰهُمَّ بَارِک عَلٰى سَيِّدِ نَا مُحَمَّدٍ وَّ عَلٰى اٰلِ سَيِّدِ نَا
مُحَمَّدٍ كَمَا بَارَكتَ عَلٰى اِبرَاهِيمَ وَ عَلٰى اٰلِ اِبرَاهِيمَ
اِنَّكَ حَمِيدٌ مَجِيدٌ ٭

O Allah, send blessings upon our master Muhammad (ﷺ) and upon the family of our master Muhammad (ﷺ), as You sent blessings upon Abraham (AS) and upon the family of Abraham (AS). Indeed, You are Praiseworthy, Glorious.

O Allah, bless our master Muhammad (ﷺ) and the family of our master Muhammad (ﷺ), as You blessed Abraham (AS) and the family of Abraham (AS). Indeed, You are Praiseworthy and Glorious.

It is narrated from Anas (may Allah be pleased with him) that the Messenger of Allah (ﷺ) said: "No one has been harmed in the way of Allah as much as I have been harmed, and I have been

threatened in the way of Allah as much as no one has been threatened." (Fath al-Bari)

Assassination attempts were made against the Prophet (ﷺ), and all means of persecution were used to prevent him from delivering the message he wanted to convey to the people. Allah Almighty has said in the Holy Quran.

وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوفْ وَالْجُوعِ وَنَقْصٍ مِّنَ الأَمَوَالِ
وَالأنفُسِ وَالثَّمَرَاتِ وَبَشِّرِ الصَّابِرِيْنَ O

سورۃ البقرہ ۔ ۱۵۵

And We will surely test you with fear, hunger, loss of wealth, lives, and fruits, but give good news to the patient.

Allah Almighty addressed the Muslims and spoke!

وَمَا مُحَمَّدٌ إِلاَّ رَسُولٌ قَدْ خَلَتْ مِن قَبْلِهِ الرُّسُلُ أَفَإِن مَّاتَ
أَوْ قُتِلَ انقَلَبْتُمْ عَلَى أَعْقَابِكُمْ وَمَن يَنقَلِبْ عَلَى عَقِبَيْهِ
فَلَن يَضُرَّ اللّهَ شَيْئاً وَسَيَجْزِيْ اللّهُ الشَّاكِرِيْنَ(144)

سورۃ آل عمران ۔ ۱۴۴

And Muhammad (ﷺ) is only a Messenger. Messengers have passed away before him. If he dies or is killed, will you turn back on your heels? And whoever turns back on his heels will not harm Allah in the least, and Allah will reward the grateful.

إِلاَّ الَّذِيْنَ يَصِلُوْنَ إِلَىٰ قَوْمٍ بَيْنَكُمْ وَبَيْنَهُم مِّيْثَاقٌ أَوْ جَآؤُوكُمْ
حَصِرَتْ صُدُورُهُمْ أَن يُقَاتِلُوكُمْ أَوْ يُقَاتِلُواْ قَوْمَهُمْ وَلَوْ شَاء
اللّهُ لَسَلَّطَهُمْ عَلَيْكُمْ فَلَقَاتَلُوكُمْ فَإِنِ اعْتَزَلُوكُمْ فَلَمْ
يُقَاتِلُوكُمْ وَأَلْقَوْاْ إِلَيْكُمُ السَّلَمَ فَمَا جَعَلَ اللّهُ لَكُمْ
عَلَيْهِمْ سَبِيْلاً (90)

Surah Anfal. 30

Except for those who join a people with whom you have a treaty, or who come to you with hearts constrained from fighting you or fighting their own people. And if Allah had willed, He would have given them power over you, and they would have fought you. But if they withdraw from you and do not fight you and offer you peace, then Allah has not made for you a way [of fighting] against them.

وَإِذْ يَمْكُرُ بِكَ الَّذِيْنَ كَفَرُوا لِيُثْبِتُوكَ أَوْ يَقْتُلُوكَ أَوْ يُخْرِجُوكَ وَيَمْكُرُونَ وَيَمْكُرُ اللّٰهُ وَاللّٰهُ خَيْرُ الْمَاكِرِيْنَ(30)

(سورۃ الانفال ۔ 30)

And (O Muhammad (ﷺ)! Remember the time) when the disbelievers were plotting against you to imprison you or kill you or expel you, but they were plotting against you, and Allah was plotting against you, and Allah is the best of plotters.

Allah Almighty bestowed upon our beloved Prophet Muhammad Mustafa (ﷺ) countless blessings and favours and granted him such heights that no one else in the entire universe has been granted more than him. He (ﷺ) was taken to places where no human being has ever been able to reach. So, has no other creature been able to reach it? Allah Almighty has declared the status of the Prophet Muhammad (ﷺ) to be the greatest after Him.

Despite this, on the other hand, the number of troubles and difficulties that befell him (ﷺ) did not befall any other prophet. Allah Almighty had given him the full ability and courage to deal with these difficulties and to be patient and

steadfast in them. He (ﷺ) did not care about any obstacle in completing and implementing the mission he was given and did not show any weakness in implementing the truth.

The responsibility of our Master of the Two Worlds (ﷺ) was to convey the religion to the whole world and to maintain it until the Day of Judgment. This was a global mission, as a result of which he (ﷺ) had to face global opposition. The disbelievers and polytheists of the whole world became fiercely opposed to him. They tried to thwart his mission in various ways. When they were unable to succeed in their attempts, they started making plans to eliminate him, in which the infidels of Arabia and the Jews were at the forefront. They did not miss any opportunity to harm him. But Allah Almighty had taken the responsibility of protecting him until his mission was completed. He (ﷺ) did his work without any fear or danger, trusting in Allah Almighty, until the mission that had begun with Hazrat Adam (AS) was completed. He (ﷺ) completed the education necessary for humanity and man.

This book has sought to convey the extent of the hardship and sacrifice the Messenger of Allah (ﷺ) and his companions endured for the religion that has reached us. We should value this religion and

follow its teachings. The orders regarding it should be presented in the light of the real truth of the Quran, the Hadiths and Sunnah of the Messenger of Allah (ﷺ) and the sayings of the companions. We pray to Allah Almighty to guide our efforts and grant us the ability to hold fast to our beliefs and speak the truth in accordance with the correct Islamic teachings. We pray to Allah Almighty to grant us the thought of reforming ourselves without waiting for the emergence of the Antichrist, to correct the corruption in our hearts, and to protect us from external and internal temptations. (Amen)

We request that readers who want to benefit from this book in the true sense not read it quickly. In some places, readers may feel that the subject is repeated; that is not a mistake, but it has been kept intentionally so that the matter is well remembered.

Whatever qualities there are in this book are the result of the gift of Allah Almighty, the love of His beloved, the Highest, and the compassion of my Sheikh Tariqat, Professor Dr. Hafiz Munir Ahmed Khan, may Allah bless him and grant him peace, and the shortcomings that there are due to my shortcomings. I pray to Allah Almighty to bestow His mercy and blessings upon me and to give me

true understanding of the religion and to enable me to follow the companions of the Prophet (ﷺ) and to make it a treasure for me in the Hereafter. (Amen)

وَمَا تَوْفِيقِيٓ إِلَّا بِٱللَّهِ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ

(سورة هود ـ ٨٨)

(And my success is only with Allah, upon Him I have put my trust, and to Him I turn.)

Supplicant

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Assassination attacks on the Messenger of Allah (ﷺ)

Attack No. 1

It is narrated from Abdullah bin Amr bin Al-Aas (may Allah be pleased with him) that (in the year 4AH/613AD) the Holy Prophet (ﷺ) was praying in the Kaaba once. When he went into a state of prostration, Uqbah bin Abi Mu'eet came and, having made a rope from his cloak, put it around the neck of the Holy Prophet (ﷺ) and started to choke him. When Hazrat Abu Bakr Siddique (may Allah be pleased with him) heard about it, he came running and grabbed him by the shoulders and pulled him away from the Holy Prophet (ﷺ) and said:

اَتَقْتُلُوْنَ رَجُلاً اَنْ يَّقُوْلَ رَبِّيَ اللّٰهُ وَقَدْ جَاءَكُمْ بِالْبَيِّنَاتِ۔

Would you kill a man who says, "My Lord is Allah" and has come to you with clear proofs? (Bukhari)

The disbelievers abandoned the Holy Prophet (ﷺ) and set out to kill Hazrat Abu Bakr (may Allah be pleased with him) and began to beat him severely.

Attack No. 2

Once, the disbelievers surrounded the Holy Prophet (ﷺ) in the courtyard of the Kaaba and began to mistreat him. When Hazrat Harith bin Abi Hala (RA) heard about it, he came running and rescued him from these thugs. The infidels martyred Hazrat Harith (RA) there. Hazrat Harith (RA) was the son of Hazrat Khadija al-Kubra (RA)'s first husband and the brother of Hind bin Abi Hala (RA). He was martyred near the Yemeni corner of the Kaaba. He (RA) was the first person to be martyred in the way of Allah after the advent of Islam.

Attack No. 3

Once, the Prophet (ﷺ) was praying in the courtyard of the Kaaba. The people of Quraysh were also present there when Abu Jahl said that a camel had been slaughtered in such and such a place, and its udder was lying there. Someone should pick it up and throw it on Muhammad (ﷺ). Hearing this, Uqbah bin Abi Mu'eet got up and picked up the udder. When the Prophet (ﷺ) prostrated, he threw it on Rasool Allah (ﷺ). The burden was so heavy that the Prophet (ﷺ) could not get up from his prostration due to its weight. The Prophet (ﷺ) was busy in prayer, and the disbelievers were laughing and laughing. Hazrat Abdullah bin Masood (may Allah be pleased with him) was there, but he did not dare to do anything after seeing the crowd of disbelievers. By chance, Hazrat Fatimah al-Zahra (may Allah be pleased with her), who was a child, came and pushed the burden off the Prophet (ﷺ) and cursed the disbelievers.

The polytheists of Makkah used to throw stones at the house of the Messenger of Allah (ﷺ) and throw dirt outside his house. Abu Lahab's wife used to put thorns on his path. Sometimes people called him a madman, and sometimes they called him a sorcerer. But the Prophet (ﷺ) also

did his work with full determination, independence and courage. When the polytheists of Makkah became convinced that they could not stop this movement with these tactics, they were forced to adopt other tactics.

Attack No. 4

In the 6th Hijri year, in the year 615 AD, Abu Jahl once planned to kill the Messenger of Allah (ﷺ).

He wanted to kill the Prophet (ﷺ) by hitting him on the head with a heavy stone while he was in prostration. With this intention, one morning, he took a heavy stone and sat near the Haram. The Messenger of Allah (ﷺ) performed his usual ritual and stood up and began to pray.

The infidels of Makkah also came to their gatherings to witness Abu Jahl's action. When the Messenger of Allah (ﷺ) went into prostration, Abu Jahl picked up the stone and approached him, but when he got close, he ran back in fear. His complexion was pale, and he was so overcome with fear that his fingers were stuck to the stone that he could barely throw the stone with his hands. Some people from Quraysh, on the other side, got up and came to him and said:

Abu Al-Hakam, what happened to you?

Abu Jahl said! I was going to do what I had said last night, but when I got close, a camel came in my way. By God, I had never seen a camel so lost, worn out, and shrivelled before. It wanted to eat me.

Assassination Plot No. 5

On the 7th of Muharram, 616AH, the Prophet (ﷺ) was completely boycotted by Banu Hashim in order to starve him to death, and he (peace and blessings of Allah be upon him) stayed in the Banu Hashim (Shaib Abi Talib) camp.

When the infidels of Makkah saw that all their efforts had failed, Hazrat Hamza (RA) and Hazrat Umar (RA) had embraced Islam. The infidel delegation that had gone to Abyssinia had returned unsuccessfully after negotiating with the Negus. The Muslims were living comfortably in Abyssinia while freely worshipping at the Kaaba. A new development occurred when all the Banu Hashim and Banu Mutalib took responsibility for the protection of the Messenger of Allah (ﷺ). The polytheists gathered for consultation at Haif bin Kananah in the Mehsab Valley of Makkah. There, Baghiz bin Amir bin Hashim wrote a treaty. (The Messenger of Allah (ﷺ) cursed the person who wrote the agreement, and his hand became paralyzed. In some books, the name of the person who wrote the agreement is Mansur bin Aqru bin Amir bin Hashim.
(Zad al-Maad)

The infidels of Makkah made an agreement among themselves that until the Banu Hashim were handed over to them to kill Muhammad (ﷺ) (Nauzubillah), they would cut off all ties with Banu Hashim and all their supporters and would not have any kind of contact. No one would marry their daughters or give their daughters to them in marriage, nor buy anything from them or sell anything from them, nor give them any kind of food or drink. This cruel and brutal agreement was signed and hung inside the Holy House (Kaaba) to emphasize it and ensure no one would dare to break it.

Mr. Abu Talib was forced to take the Prophet (ﷺ) to Shaib Abi Talib. The ancestral hill of Banu Hashim. It was a valley. All the believers and disbelievers from Banu Hashim and Banu Muttalib supported the Messenger of Allah (ﷺ) with Abu Talib, except Abu Lahab, who supported the disbelievers and the boycotters. Hazrat Abdullah bin Abbas (RA) was born in this valley. Men, women, children and the elderly were all present in this valley, and the arrival of food supplies stopped. Whatever grain came for sale in Makkah, the polytheists would immediately buy it, so the condition of the besieged became very bad. They had to eat

leaves and tree bark. The state of starvation was such that the cries of children and women crying with hunger could be heard outside the valley. Some people, seeing their loved ones in distress, would secretly send some food supplies. Hisham bin Umar and bin Rabi'ah used to secretly send them food on several camels, which they lived on.

Once Hakim bin Hizam bin Khuwaylid (who converted to Islam at the time of the conquest of Makkah) sent his aunt, Hazrat Khadija (RA), some food (wheat, etc.) with his slave, when Abu Jahl saw him on the way and said that I will not let this food reach him, and I will humiliate you in front of everyone. Coincidentally, Abu Jantri came at that moment and asked why he had stopped him. Abu Jahl said he wanted to bring food to Shaib, in violation of the agreement. I will humiliate him in front of the Quraysh. Abu Jantri said that he is taking his food for his aunt; why are you stopping him? Abu Jahl got angry and started abusing him, on which Abu Jantri hit Abu Jahl and let the food go.

Abu Talib was constantly threatened for the Messenger of Allah (ﷺ). When people slept on their beds, he would tell the Messenger of Allah (ﷺ) to sleep on his own bed. The purpose was

that if someone intended to kill him (ﷺ), he would see where he (ﷺ) was sleeping. Then, when everyone fell asleep, Abu Talib would change the place of the Messenger of Allah (ﷺ); that is, he would put one of his sons, brothers, or nephews in his bed. And he would tell the Messenger of Allah (ﷺ) to sleep on his bed. Some noble people in Makkah did not like the injustice and abuse that were being done to the Muslims. On the other hand, Allah informed the Messenger of Allah (ﷺ) that the part of the document and the agreement in which the conditions of oppression and excesses were written had been eaten by termites, and only that part where the name of Allah was written remained. The Messenger of Allah (ﷺ) mentioned this to Mr. Abu Talib.

He said, "Indeed, the reality is the same as you (ﷺ) are telling us." He (ﷺ) said, "By Allah, I have told you the truth." Abu Talib informed his two brothers and then, on their advice, Abu Talib put on good clothes and went to the Quraysh along with Hazrat Abbas (RA) and Hazrat Hamza (RA) and said to the Quraysh, "We have come to talk decisively with you. So, accept our word." They said, "Welcome, welcome and easy; we agree." He said, "My nephew has told me, and he has

never spoken falsely to me, that Allah Almighty has caused termites to invade your book, and it has eaten away all the places in which oppression and severance of ties of kinship were mentioned, and only that part remains where Allah Almighty was mentioned. If what he says is true, then stop your evil thoughts, and if what he says is false, then we will hand him over to you, whether you kill him or keep him alive." They said, "It is truly a matter of justice." The leaders of Makkah and the people of the infidels sent men to find out the condition of the book, and when they opened it, the news of the unseen of the Messenger of Allah (ﷺ) turned out to be absolutely correct. All the Quraysh were stunned and bowed their heads in shame and regret. Then Mr. Abu Talib said, "It has become clear to you that you are guilty of oppression and severance of ties of kinship." No one answered him, so he returned with his brothers. (Ibn Saad)

The second reason for the breaking of the agreement is that Hisham bin Amr bin Harith al-Adri went to Zuhair bin Umayyah bin al-Mughira. (Both of them had become Muslims at the time of the conquest of Makkah) and said to him, "O Zuhair, do you like it that you eat your fill of food, wear the clothes you like, marry women, and

your maternal uncles are in a position that you know, and cannot buy or sell, and do not give them any relationship, and do not have anyone to take a relationship with them. Be careful. I swear by Allah Almighty that if Abu al-Hakam bin Hisham (Abu Jahl) were in your place, you would have invited him to what he has invited you to, but he would not have listened to you at all."

He said, "Woe to you, O Hisham! What can I do? I am a single man. By Allah, if another man had been with me, I would have stood up to break the agreement." He said, "The man is there." Zuhair asked Who is that? Hisham said! I said, "Find a third one." Hisham and I went to Mutham bin Adi and said to him, "O Mutham, are you willing that the two clans of Bani Abd Manaf, Bani Hashim and Bani Abdul Muttalib should be destroyed, and you continue to support the Quraysh?" Mutham said, "Alas, what can I do? I am a single man." Hisham said, "Tell me, you will find two more men." He asked, "Who are they?" He said, "Zuhair bin Umayya and I." Mutham said, "Find a fourth one." He went to Abu Jantri bin Hisham and told him what he had told Mutham bin Adi. Abu Jantri said, "Someone can help me in this matter." He said, "Yes." Zuhair, Mutham and I are with you." He said, "Then find all five." He

went to Zamah bin Aswad. After talking to him, he asked if anyone else was willing to take this step. They said yes and named the others, so they all made a covenant and prepared to break the agreement together. Zuhair went to the Kaaba early in the morning and performed Tawaf. Then he said, O people of Makkah! We eat food and drink various drinks. We wear our favourite clothes and drink, and Banu Hashim has come close to destruction due to your boycott. By God, I will tear up this agreement, which consists of complete injustice and severance of ties of kinship. Abu Jahl said, You are wrong. That document cannot be torn up. Zamah said, "By God, you are a liar; we did not agree to the writing of this document." Abu Jantri supported him. Mutham said, You are both right; whoever says otherwise is a liar. We declare the writing of this document incorrect. Hisham bin Amr also supported him.

Abu Jahl said, " It seems that you people have already made a decision. When Mutham picked up the scroll to tear it, he saw that the entire agreement had been torn apart except for this sentence: "With the firmness of Allah, ﷺ باسمک اللّٰھم ﷺ

(Al-Wafa)

Murder plot No. 6

Quraysh of Makkah's advice to kill (Hazrat) Muhammad (ﷺ) in Dar al-Nadwah

In 1 AH, at the age of 53, on September 12, 622, the Quraysh of Makkah held consultations in Dar al-Nadwah and approved a resolution to kill Rasool Allah (ﷺ).

When the Quraysh of Makkah saw that the Muslims had migrated to Medina one by one, a good number of them gathered there. Because of the power they saw in them, they grew worried and began to see their future in danger. They thought that now the key to our survival was to completely eliminate the Muslims and the Messenger of Allah (ﷺ). Most of the Muslims of Makkah had gone to Medina. A few people remained, and some weak people who lacked the strength to migrate did as well. In this way, the Messenger of Allah (ﷺ) was left almost alone. Therefore, it was easy to decide to eliminate him. They were afraid that if Muhammad (ﷺ) left Makkah and reached Medina, he could become a serious threat to them. This kind of thinking was in the minds of almost all the infidels

of Makkah, and plans to kill him (ﷺ) began to be made. Finally, in the last days of Safar, in the fourteenth year of the Prophethood, the great chieftains of all the tribes except Banu Hashim gathered in Dar-ul-Nadwah to deliberate and discuss the solution of this problem.

The famous and noteworthy chieftains of Quraysh in this meeting were:

(1) Shaybah, Utbah bin Rabi'ah and Abu Sufyan bin Harb from Banu Abd Shams

(2) Taima bin Adi and Jubair bin Mut'im from Banu Nawfal bin Abd Manaf, Harith bin Amir bin Nawfal

(3) Nadr bin Harith bin Kalda from Banu Abd Dar bin Qusay

(4) Abu Jantri bin Hisham, Hakim bin Haram, Zamah bin Aswad bin Abdul Muttalib from Banu Asad bin Abdul Muttalib

(5) Abu Jahl, Umar bin Hisham from Banu Makhzoom

(6) Nabiyyah and Mumba bin Hajjaj from Banu Saham

(7) Umayya bin Khalaf from Banu Jamah

These were the fourteen chieftains in total. Eleven were killed in the Battle of Badr on the same day, and the remaining three, namely Abu Sufyan bin Harb, Jubayr bin Mut'im and Hakim bin Hizam, escaped being killed and later all three embraced Islam.
(Ibn Hisham, Mazhari)

It is narrated from Hazrat Abdullah bin Abbas (RA) that the gathering had just begun when the accursed **Iblis** came and stood at the door in the form of an old man. When the people saw him, they asked him who he was. He said, "I belong to the people of Najd. I heard that you are holding an important meeting, so I have also come here so that I may be able to give some useful advice and counsel." Hearing this, he was called in, and the meeting began.

When the conversation began, Abu Al-Jantri bin Hisham said that Muhammad (ﷺ) should be arrested and locked in a cell, and he should die there from physical torture, hunger and thirst. Just as Zuhair, Nabighah, and others died, so did he.

Sheikh Najdi (Iblis) said that this is not a good idea. Because his relatives and supporters will take him away, and the chaos will increase. The

chiefs of the Quraysh supported Sheikh Najdi and said Think of another plan.

After that, Abu Al-Aswad said that he (ﷺ) should be exiled from here by riding a rebellious camel and then not let him come to Makkah. Our city will be safe from his chaos, and we will not have to fight. The old Sheikh Najdi (Iblis) rejected this idea too. He said Don't you see the sweetness and goodness of his speech, that he makes everyone he talks to his own, and whatever he presents goes deep into the heart. If you expel him from here, wherever he goes, the people of that place will believe in him, then they will attack you all and expel you from the city. They will kill your nobles. The people of Quraysh said that Sheikh Najdi is right; there is another way. To avoid various opinions coming up in the meeting, Sheikh Najdi kept rejecting them, saying they would be wrong.

Finally, Abu Jahl said, "My opinion is that they should neither be imprisoned nor exiled, but rather one strong and brave young man, skilled in swordsmanship, should be taken from each tribe, and they should all be surrounded from all sides at the same time and stabbed with swords. In this way, all the tribes would be involved in the killing. Neither the tribe of Muhammad (ﷺ), Bani

Abd Manaf, would be able to take revenge for all of them, nor would those who believed him to be true be able to cause trouble. Only the demand for bloodshed and blood money would remain, which we would all pay together." The old Najdi and all those present at the meeting liked the proposal very much, and it was decided that the task should be completed that very night. (Ibn Hisham)

While in Dar Al-Nadwah, there were plans to kill the Messenger of Allah (ﷺ). Meanwhile, Allah Almighty revealed to Rasool Allah (ﷺ) all their plots through revelation and sent down the order to migrate.

The Holy Quran says:

وَاِذْ يَمْكُرُ بِكَ الَّذِيْنَ كَفَرُوْا لِيُثْبِتُوْكَ اَوْ يَقْتُلُوْكَ اَوْ يُخْرِجُوْكَ ؕ
وَيَمْكُرُوْنَ وَيَمْكُرُ اللّٰهُ ؕ وَاللّٰهُ خَيْرُ الْمٰكِرِيْنَ ۝

(Surah Al-Anfal: 30)

And when the disbelievers were plotting against you (O Muhammad ﷺ) to imprison you or kill you or expel you from your homeland, and they were plotting, and Allah was plotting (to thwart their plot), and Allah is the best of planners.

Attack No. 7

During the migration in Rabi' al-Awwal 1AH/622AD, pursuing Suraqah bin Malik

Suraqah's full name was Suraqah bin Malik bin Jatham Kanani; he was known by his grandfather's name. The area of Rabigh was under the control of his tribe.

Suraqah says that the messengers of the Quraysh came to us and announced that whoever captures Muhammad (ﷺ) and his companion Abu Bakr (RA) and brings them alive or dead, then each in exchange for (100) camels, I will get a reward. Suraqah said that at that time, I was sitting in a gathering of my people, the Banu Madlaj, when a man came to me. He said that I have just seen some people near the beach; I think they are Muhammad (ﷺ) and his companions.

Suraqah said that I understood that these must be the same people, but I said to the man, these are not the people you saw; so-and-so passed in front of us. I sat in the gathering for a while, thinking that no one else would take the reward money, then I went into the house and told the maid to prepare the horse and take it to a distant

hill and wait for me, then I took my spear and came out from the back of the house and leaned the tip of my spear on the ground and mounted my horse and started to run at a gallop so that I could reach there as soon as possible. When I got close to them and recognized them, the horse stumbled and fell; then I stood up and reached for the quiver to see if I could harm them. I did not see it.

The Arabs used to see and believe in seeing arrows, but despite the prohibition of seeing, I kept moving forward, eager for a reward. Then I came so close to the Muhammad (ﷺ) Messenger of Allah that I heard him reciting the Quran, but he was not paying any attention to me. But suddenly Hazrat Abu Bakr Siddiq (may Allah be pleased with him) turned towards me, and at once both the feet of my horse sank into the ground up to the knees, and I fell down. Then I cursed the horse and stood up, but it could not get its feet off the ground. When the horse tried to get its feet off the ground, dust rose to the sky. At that time, I saw the same thing again, but it came out the same way. Then I called for safety, and he (ﷺ) stopped. I rode my horse and approached him, and at that moment it occurred to me that if I had to face this difficulty

in reaching him, he would surely succeed in his goal. Then I said, "Your people have set a reward of (100) camels for you (ﷺ) and I have explained to you all the things that they want to do with you." Then I offered him provisions and some goods. But Rasool Allah (ﷺ) did not bother me or take anything from me, only telling me not to reveal our news. I said, "Write something for me to keep safe." Rasool Allah (ﷺ) ordered Amir bin Fuhairah (RA) to write it, and he wrote it on a piece of leather. (Bukhari)

When Hazrat Abu Bakr Siddiq (may Allah be pleased with him) saw Suraqah so close to him, he was afraid and said This person wants to harm us. The Messenger of Allah (ﷺ) said:

لا تحزن ان اللّٰه معنا

Translation: Do not grieve; Allah is with us.

When Suraqah bin Malik bin Jatham started writing, the Messenger of Allah (peace and blessings of Allah be upon him) said: Suraqah, how will you be honoured when the royal bracelets of Chosroes are placed on your hands? He said in surprise! Chosroes bin Hurmuz?

The Prophet (peace and blessings of Allah be upon him) said: Yes! Suraqah was delighted beyond belief.

Suraqah converted to Islam at the place of Ja'rana during the reign of Hazrat Umar Farooq (RA), when Madain was conquered, and the gold and jewels of Chosroes were presented before Hazrat Umar Farooq (RA); Hazrat Amir al-Mominin (RA) called Suraqah (RA) and put the royal bracelets of Chosroes on his hands and said with his mouth: Allahu Akbar! Glory be to Allah that the bracelets of Chosroes were put on the hands of Suraqah the Arab. (Halabi)

Suraqah returned with a letter of protection from the Messenger of Allah (PBUH). On the way, he met others coming in this direction in search of the Messenger of Allah (PBUH), but he sent them all back, saying he had seen no trace of them.

Assassination Plot No. 8

After the disastrous defeat in the Battle of Badr in 2AH/624AD, the infidels of Makkah did not openly lament because it would have pleased the Muslims. But they began to prepare for secret revenge. Safwan bin Umayya, whose father and brother had been killed by Hazrat Ali (RA) in the battle, secretly persuaded Umayr bin Wahb to go to Medina and kill Muhammad (ﷺ). Umayr bin Wahb went to Medina with a poisoned sword so that he could martyr the Messenger of Allah (ﷺ). When he reached Medina, Hazrat Umar (RA) saw him and suspected that he did not seem to have any good intentions, so he caught him and brought him to the service of the Messenger of Allah (ﷺ).

The Messenger of Allah (ﷺ) said to Hazrat Umar (RA)! Leave Umayr and ask him why he has come. Umayr said, "My son is among the prisoners, and I have come to free him. You (ﷺ) have mercy on me and free my son." The Messenger of Allah (ﷺ) said, "Safwan has sent you to kill me. Why don't you tell the truth?" Then he told him the whole story of Safwan and Umayr's advice. Umayr said, "I have come to free my son from the captivity of the captives." I became a Muslim, and I confess that you (ﷺ) are the true

Messenger of Allah, because no one else except Safwan and I knew about this matter.

Murder Plot No. 9

Abu Sufyan's plot to kill the Messenger of Allah (ﷺ)

Abu Sufyan was burning with the fire of the defeat of Badr in his heart. Two months after the Battle of Badr, he left Makkah with two hundred (200) horsemen with the intention of fighting and killing the Messenger of Allah (ﷺ); he camped at the foot of a mountain called Nab, near the Wadi al-Qena. Its distance from Medina is approximately twelve (12) miles. Since Abu-Sufyan did not have the courage to enter Medina and attack the Messenger of Allah (ﷺ) openly, he committed an act similar to that of robbery.

The details are as follows: he entered Medina at night and sought help from Hayy ibn Akhtab (a Jewish leader), but Hayy ibn Akhtab refused, fearing reprisals. Then Abu Sufyan went to Salam ibn Shakm, the chief of Banu Nadir (a Jewish tribe) and its treasurer. Abu Sufyan asked permission to enter. He entertained Abu Sufyan.

He entertained him with food and drink and informed him of the conditions in Medina. At the last watch of the night, Abu Sufyan left there, reached his companions, and sent a group of them to attack a place called Arayz on the outskirts of Medina. They cut down the date palm trees there and set them on fire. They killed two people who were engaged in farming. One of these two was Hazrat Saeed bin Umar Ansari (may Allah be pleased with him), and the other was his ally.

As soon as the Messenger of Allah (ﷺ) was informed of the incident, he set out in pursuit of him at full speed, but he did not dare to meet him and ran away. While running, he kept throwing his bags of provisions onto the road to lighten his load. He threw a lot of goods on the road, which fell into the hands of the Muslims. The Muslims pursued him as far as Kuder. The Muslims returned loaded with provisions and returned. The name of this incident is Ghazwa-i-Suyiq. In Arabic, roasted chickpeas and chana flour are called Suyiq.

Attack No. 10

In Rabi' al-Awwal 3 AH/624AD, the chief of the Ashur tribe tried to kill the Messenger of Allah (ﷺ).

The Messenger of Allah (ﷺ) was returning from the Ghazwa of Ghatfan when it rained on the way. His (peace and blessings of Allah be upon him) and the companions' clothes got wet. The Holy Prophet (ﷺ) put his wet clothes on a tree to dry and lay down under it.

The Bedouins there were watching him. They said to their chief, Ashur, who was young and very brave, that Muhammad (ﷺ) is lying alone under this tree and his companions are scattered, so go and kill him. The chief of the Ashur tribe took a very sharp sword and approached him (ﷺ) and spoke!

O Muhammad (ﷺ)! Tell me who will save you from my sword today.

He (ﷺ) said! **Allah**.

He (ﷺ) was about to say this when the sword fell from his hand. The Holy Prophet (ﷺ) immediately picked it up and said to the chief of the Ashur tribe, tell me who will save you from my sword

now. He said no one and embraced Islam and recited the Kalima.

اَشْهَدُ اَنْ لَّآ اِلٰهَ اِلَّا اللّٰهُ وَاَشْهَدُ اَنَّ مُحَمَّدًا رَّسُوْلُ اللّٰهِ

He promised not to gather an army against him. He returned his sword to his tribe. He went back and invited his people to Islam. This verse was revealed about this.

''یٰاَیُّهَا الَّذِیْنَ اٰمَنُوا اذْكُرُوْا نِعْمَتَ اللّٰهِ عَلَیْكُمْ اِذْ هَمَّ قَوْمٌ
اَنْ یَّبْسُطُوْٓا اِلَیْكُمْ اَیْدِیَهُمْ فَكَفَّ اَیْدِیَهُمْ عَنْكُمْ ۚ
وَاتَّقُوا اللّٰهَ ؕ وَعَلَى اللّٰهِ فَلْیَتَوَكَّلِ الْمُؤْمِنُوْنَ ۝

(سورۃ المائدہ۔ ۱۱)

O you who believe! Remember the favour of Allah upon you when people intended to attack you, but Allah restrained their hands from you, and fear Allah, and upon Allah let the believers rely.

(Seerat Al-Mustafa ﷺ)

Attack No. 11

7th Shawwal 3AH/625AD During the Battle of Uhud, the Messenger of Allah (ﷺ) was left with only nine companions when he suddenly saw Khalid bin Walid riding a horse. (Khalid bin Walid was a disbeliever at that time.)

(He was fighting on the side of the infidels and had not yet become Muslims). Now there were only two ways: to go to a safe place and take refuge, or to risk their lives and fight. At this critical moment, Rasool Allah (ﷺ) decided to save the life of his companion. Seeing Khalid bin Walid, he (ﷺ) called out to his companion. His voice reached the polytheists, and they realized that he was here, so they arrived before the Muslims and attacked. The Muslims were completely under the enemy's control. Some people had lost their senses and were running here and there in the field; no one knew the other side. Some people climbed the mountain; others thought they would meet the chief of the hypocrites, Abdullah bin Ubayy, and ask Abu Sufyan for peace. After a few moments, Hazrat Anas bin Nadr (may Allah be pleased with him) passed by them. He saw that people were sitting with their hands folded; he asked! Is anyone waiting? He

replied that the Messenger of Allah (ﷺ) had been killed (martyred).

After that, he said! O Allah! I apologize on behalf of those Muslims for what they did, and I absolve the polytheists for what they did. Saying this, he moved forward and entered the ranks of the enemies. He was martyred while fighting. When his body was seen, it was so badly injured that it was unrecognizable. His sister identified him by his fingers.

There was a group that was worried about the Messenger of Allah (ﷺ). They included Hazrat Abu Bakr Siddique (may Allah be pleased with him), Hazrat Umar Farooq (may Allah be pleased with him) and Hazrat Ali Murtaza (may Allah be pleased with him). They were at the forefront of the protection of the Messenger of Allah (ﷺ). Only nine people were left around the Messenger of Allah (ﷺ), including seven Ansar and two Muhajireen. Seven Ansar were also martyred while protecting Rasool Allah (ﷺ) until seven of them drank the cup of martyrdom. The last Ansari companion was Hazrat Amara bin Yazeed bin al-Sakan. Now Hazrat Talha bin Ubaidullah (RA) and Hazrat Saad bin Abi Waqqa (RA) were protecting the Messenger of Allah (ﷺ).

Hazrat Saad bin Abi Waqas (RA) was forcing the enemy to stand back by firing arrows.

The Messenger of Allah (ﷺ) said to Hazrat Saad bin Abi Waqqa (may Allah be pleased with him), " Say that sentence!

Saad (may Allah be pleased with him) shot arrows; my parents sacrificed themselves for you.

During this time, Utbah bin Abi Waqqas hit Rasool Allah (ﷺ) with a stone, which caused him to fall on his side, breaking his lower tooth and wounding his lower lip. Abdullah bin Shihab al-Zuhri then struck him on the forehead, and Abdullah bin Qama struck him on the back of his neck with such force that Rasool Allah (ﷺ) was in pain for a month, but he was protected by his armour. Then he struck another blow which hit the bone under the eye, causing two of his own teeth to penetrate the face of the Holy Prophet (ﷺ) and blood to flow from his face. Hazrat Talha (RA) was fighting in front of the Holy Prophet (ﷺ) as a shield until his fingers were cut off.

After Hazrat Talha (RA) and Hazrat Saad (RA), the first companion to return to the Holy Prophet (ﷺ) was Hazrat Abu Bakr Siddique (RA). Hazrat Abu Ubaidah bin Jarrah (RA) also arrived. Hazrat

Abu Ubaidah bin Jarrah (may Allah be pleased with him) grabbed him by the teeth and pulled out his bracelets, which broke two of his teeth.

The group of devoted companions who were with him during that most delicate moment was: Abu Dujanah, Mus'ab bin Umayr, Ali bin Abu Talib, Sahl bin Hunif, Malik bin Sanan (father of Hazrat Abu Saeed Khudri), Umm Amara, Nusaybah bint Ka'b, a woman of Zaniyah, Qatadah bin Nu'man, Umar bin Khattab, Hatib bin Abi Balta'ah and Abu Talha (may Allah be pleased with them all).

Hazrat Abu Dujanah (RA) was standing in front of the Messenger of Allah (ﷺ), and he had made his back a shield for him. Arrows were falling on him, but he did not move from his place. Hatib bin Abi Balta'ah (RA) chased Utbah bin Abi Waqqas (RA), but he escaped; he got a second chance and killed him. Hazrat Sahl bin Hanif (RA) was a very skilled archer, and he pushed back the enemy's attack.

The Messenger of Allah (ﷺ) himself shot arrows, so many arrows that the bow broke, and then Hazrat Qatadah bin Nu'man (RA) took it. On that day, an incident also happened: Hazrat Qatadah's (RA) eye was injured, and it fell on his

face. Hazrat Abdur Rahman bin Auf (RA) was injured in the face while fighting, which broke his front tooth. He suffered more than twenty wounds and became lame due to the wounds.

Hazrat Abu Saeed Khudri (RA)'s father, Malik bin Sanan (RA), had sucked the blood from the face of the Messenger of Allah (ﷺ).

Rasool Allah (ﷺ) said, "Spit it," he said. "I will never spit." Then he went to fight in the enemy's ranks. The Messenger of Allah (ﷺ) said, "If anyone wants to see the person of Paradise, let him see." Then he was martyred while fighting.

Hazrat Umm Umarah Nusaybah bint Ka'b (may Allah be pleased with her) also came to protect the Messenger of Allah (ﷺ) and struck the enemy on the shoulder with her sword and wounded him, but he was wearing armour, so he survived. Hazrat Umm Umarah (may Allah be pleased with her) was wounded twelve times in the fight.

Hazrat Mus'ab bin Umair (may Allah be pleased with her) also fought with great courage and repeatedly repelled Ibn Qamah's attacks. He struck his right hand with such force that it fell off. He held the Muslim army's flag in his left hand. He struck him with his sword and cut off his left arm

as well, so he held it up by his chest and neck until he martyred.

Hazrat Mus'ab bin Umair (may Allah be pleased with him) had a resemblance to the Messenger of Allah (ﷺ). The disbelievers thought that they had martyred the Messenger of Allah (ﷺ), so they shouted that Muhammad (ﷺ) had been killed. Hearing this voice, many of the companions lost their courage, and despair spread in the Muslim army. The polytheists started attacking the Muslims with great enthusiasm and started mutilating the bodies of the Muslims.

After the martyrdom of Hazrat Mus'ab bin Umair (RA), Hazrat Ali (RA) was holding the flag. At that time, the Messenger of Allah (ﷺ) came out and came towards them, and Hazrat Ka'b (RA) bin Malik saw him and wanted to greet him with joy, but the Messenger of Allah (ﷺ) forbade him with a sign. But gradually, thirty (30) companions gathered around him.

Meanwhile, Uthman bin Abdullah bin Mughirah from the infidels approached the Messenger of Allah (ﷺ), saying, "Either I will stay, or he will stay." But suddenly his horse fell into a ditch, and Harith bin Samah (may Allah be pleased with him) immediately attacked him and finished him off.

But Hazrat Harith bin Samah (may Allah be pleased with him) was attacked by Abdullah bin Jabir, a rider of the Makkahian army, and was wounded by him when he struck him on the shoulder with his sword. Hazrat Abu Dajana (may Allah be pleased with him) attacked Abdullah bin Jabir and struck him with such a sword that his head was cut off. Abu Dajana (may Allah be pleased with him) was wearing a headscarf. Now that the enemy attacks had stopped, the Muslims had reached their positions, and the guard had also reached the Messenger of Allah (ﷺ). The bad mood that had spread among the Muslims due to the attack of Khalid bin Walid had been controlled.

Attack No. 12

It is narrated from Ibn Ishaq that on the occasion of the Battle of Uhud, when the Messenger of Allah (ﷺ) came to the valley, Ubay bin Khalaf came forward saying, "Where is Muhammad (ﷺ)? Will he stay, or will I?" The Companions (ﷺ) said, "O Messenger of Allah (ﷺ)! Let one of us attack him."

You (ﷺ) said, "Let him come." When he came close, the Messenger of Allah (ﷺ) took the spear from Hazrat Harith bin Samah (ﷺ) and went to take it. After that, the people retreated like a trembling camel, and the flies flew away. Then the Prophet (ﷺ) came in front of him. There was a small gap between his body and his throat. The Prophet (ﷺ) struck him with his spear so that he fell off his horse and ran towards the Quraysh. Although his neck was not badly injured and there was no blood flowing, he said: By God, Muhammad (ﷺ) has killed me.

The people said: By God, you have made me weak, and there is no special injury.

He said: He had told me in Makkah that I would kill you, so by God, even if he spat on me, my life would be spared.

Finally, the enemy of Allah died while returning to Makkah. Abu al-Sawed (ra) narrated from Hazrat Urwah (may Allah be pleased with him) that he used to bellow like an ox and say, "By Him in Whose Hand is my soul, if the pain that I am feeling were to befall all the people of Dhul-Majaz, they would all die."

(A Brief Biography of the Prophet Muhammad (ﷺ) by Sheikh Abdullah)

Murder Plot No. 13

In Rabi' al-Awwal, 4AH/625AD, while Hazrat Umar bin Umayya (RA) was returning from the Battle of Bir Mauna, he met two men on the way, whom he mistook for enemies and killed. When the Messenger of Allah (ﷺ) came to know that they belonged to Banu 'Amir and were in the safety of the Muslims, he (ﷺ) said that it was necessary to pay the price of their bloodshed.

The Jewish tribe of Banu Nudair was an ally of Banu Amir. He (ﷺ) thought that he should seek help from them. Rasool Allah (ﷺ) himself went to Banu Nudair to consult them. Hazrat Abu Bakr Siddiq (RA) and Hazrat Ali Murtiza (RA) were also with him. Banu Nudair gathered together in solitude, and the devil was in their hearts.

The thought occurred to them that the Messenger of Allah (ﷺ) might be killed by deception, so they immediately prepared to consult him and made him sit in the shade by the wall of the fort and went around on the pretext of calling people. They gave a very heavy stone millstone to a Jewish wretch, Umar ibn al-Hajjash, and made him climb the wall of the fort so that he could throw it down on Rasool Allah (ﷺ) and crush him. One of these people, Salam ibn

Shaqm, said, "Don't do that; He (ﷺ) will come to know about your intentions and the treaty that is between them and us will be violated." They did not listen to him and remained determined to carry out their plan.

So, they put Umar up, and he had not yet been able to fall down when Gabriel (peace be upon him) visited the Messenger of Allah (ﷺ) and informed him of the intention of the Jews. Rasool Allah (ﷺ) got up quickly and set out for Medina. Later, the noble companions (may Allah be pleased with them) also got up and came with him and when they found out the reason for his getting up, Rasool Allah (ﷺ) told them about the intentions of the Jews.

The Jew did not want to call him, so he ﷺ said, "You had planned to kill us, now we have no trust in you." The Jew neither denied his plan nor apologized.

Upon reaching Medina, the Prophet (ﷺ) sent a message to them to write a second pledge. But they refused to sign the pledge again. After their refusal, the Prophet (ﷺ) gave them an ultimatum to leave Medina within ten days and go somewhere else, after which anyone found there would be beheaded.

Assassination Plot No. 14

The Intent to Kill Turned into Love for the Messenger of Allah (ﷺ)

In Muharram 6AH/627AD, the chief of Banu Hanifa, Thumamah bin Athal al-Hanafi, was arrested and brought to Muhammad bin Maslamah (RA) in a battle. He had gone out to kill the Messenger of Allah (ﷺ) in disguise on the orders of Musaylima (the liar). He was brought and tied to a pillar of the Prophet's Masjid. When the Messenger of Allah (ﷺ) came to him, he (ﷺ) inquired about his condition. He (ﷺ) said: "What is the matter with you, Thumamah?"

He said: "I hope for good. If you kill me, you will kill a murderer. If you do good, do good to a person who is equal to you. If you ask for wealth, ask for whatever you want." The Messenger of Allah (ﷺ) left him in that state and went away. Then he (ﷺ) passed by him and asked him again.

"What is the matter with you, Thumamah?" Thumamah replied the same way. After that, he (ﷺ) passed by him for the third time and asked the same question, and he replied the same way. He (ﷺ) said to the Companions: "Leave Thumamah." They set him free.

Thumamah went to a date garden near the Prophet's Masjid, took a bath there, returned to Rasool Allah (ﷺ) and embraced Islam at his hands. Then he said:

By God! No face was more hateful to me than the face of yours (ﷺ). But now your face has become more beloved to me than all other faces. Your riders arrested me while I was on my way to perform Umrah.

The Messenger of Allah (ﷺ) said: Be happy and told me to perform Umrah. When he reached Makkah for Umrah and met the Quraysh, they said: Thumamah, you have become an infidel. He said: No, I have become a Muslim at the hands of Muhammad (ﷺ) and listen!

By Allah! You cannot get a grain of wheat from Yamamah unless the Messenger of Allah (ﷺ) gives permission.

Yamamah was a field for the people of Makkah. Hazrat Thumamah (may Allah be pleased with him) returned home and stopped the shipment of grain to Makkah, which caused difficulties for the Quraysh. He wrote through the relatives of the Messenger of Allah (ﷺ) to tell Thumamah not to stop the shipment of grain. The Messenger of

Allah (ﷺ) asked him to restore the shipment, and he agreed.
(Zada al Maad)

Assassination Plot No. 15

The Incident of Eating Poisoned Meat

After the conquest of Khaybar in 7ah/629AD, the Messenger of Allah (ﷺ) had become satisfied with the enemies. One day, Zainab bint al-Harith, the wife of Salam bin Shakm, a Jewish chieftain, roasted a whole goat and sent it as a gift to the Messenger of Allah (ﷺ). She came and asked him which part of his body he liked the most, and he (ﷺ) said,

"The thigh." She took the meat of the thigh and mixed it with poison, and poisoned the rest of it as well. Then she brought it to the Messenger of Allah (ﷺ) and placed it before him.

He (ﷺ) chewed a part of it in his mouth and then spat it out and said, "This bone tells me that there is poison in it." Hazrat Bishr bin Al-Bara bin Marar (RA) was also eating with him. He took the first bite and swallowed it, and was martyred due to the effects of the poison.

It is narrated that he also felt the presence of poison, but he did not consider it appropriate to spit out the bite he had eaten with the Messenger of Allah (ﷺ) and swallowed it, which gave this Jewish woman Zainab.

Rasool Allah (ﷺ) called her and asked her! She confessed. The Prophet (ﷺ) asked her why she did this, so she said, I thought that if you are a king, we will get relief from you, and if you are a prophet, you will know about it. The Prophet (ﷺ) handed her over to the heirs of Hazrat Bishr's (RA) family as a form of revenge; they forgave her, and she became a Muslim.

(Zad al-Ma'ad)

Murder plot No. 16

Murderous attack by the hypocrites on the Messenger of Allah (ﷺ) on his return from Tabuk to Medina

In 9AH/631AD, on his way back from Tabuk to Medina, the Prophet (ﷺ) was passing by a ravine. Hazrat Ammar (RA) was holding the bridle of his camel, and Hazrat Hudhayfah bin al-Yaman (RA) was driving the camel. The rest of the companions were passing through the lower part of the valley. At this time, the hypocrites, twelve in number, were hiding their faces and had already been lying in wait. They considered this opportunity suitable for their evil purpose and advanced towards the Prophet (ﷺ). The two companions of the Prophet (ﷺ) were walking along the path as usual when they heard footsteps. They had come very close and were wearing masks. Hazrat Hudhayfah bin Al-Yaman (RA) went ahead and began striking the faces of their mounts with his shield, which terrified them; they quickly ran away and joined their people.

After this, the Prophet (ﷺ) told Hazrat Hudhayfah bin Al-Yaman (RA) the names of these people and informed them of their intentions, which is why Hazrat Hudhayfah bin Al-Yaman (RA) is

called the confidant of the Messenger of Allah (ﷺ).

On this occasion, Allah said:

يَحْلِفُوْنَ بِاللّٰهِ مَا قَالُوْا ۗ وَلَقَدْ قَالُوْا كَلِمَةَ الْكُفْرِ وَكَفَرُوْا بَعْدَ
اِسْلَامِهِمْ وَهَمُّوْا بِمَا لَمْ يَنَالُوْا ۚ وَمَا نَقَمُوْٓا اِلَّآ اَنْ اَغْنٰىهُمُ اللّٰهُ
وَرَسُوْلُهٗ مِنْ فَضْلِهٖ ۚ فَاِنْ يَّتُوْبُوْا يَكُ خَيْرًا لَّهُمْ ۚ وَاِنْ يَّتَوَلَّوْا
يُعَذِّبْهُمُ اللّٰهُ عَذَابًا اَلِيْمًا ۙ فِى الدُّنْيَا وَالْاٰخِرَةِ ۚ وَمَا لَهُمْ فِى
الْاَرْضِ مِنْ وَّلِيٍّ وَّلَا نَصِيْرٍ ۝

(سورۃ التوبہ۔ ۷۴)

Translation: They swear by Allah that they said nothing, but they have uttered a word of disbelief. And they have disbelieved after embracing Islam and have intended a matter for which they have no power. And what fault do they find (in the Muslims) except that Allah has enriched them out of His grace and His Messenger (ﷺ). So, if they repent, it will be better for them. But if they turn away, Allah will punish them with a painful punishment in this world and the Hereafter. They will have no friend or helper on earth.

Assassination Plot No. 17

The Jewish tribe of Banu Nudair once planned to assassinate the Prophet Muhammad (ﷺ) during a mock debate. So, they sent a message to him (ﷺ) that he should come to us with three of his companions and debate with our scholars and monks. If our people are satisfied with what Rasool Allah (ﷺ) says, we will accept Islam.

The Prophet (ﷺ) accepted the invitation and set off for the appointed place. But on the way, it was reported that these cunning Jews had planned to kill him (peace and blessings of Allah be upon him). They were fully armed and lying in ambush. Rasool Allah (ﷺ) returned from the way.

Assassination Plot No. 18

After the conquest of Makkah, the Prophet (ﷺ) stayed in Makkah for some time. It is said that one day, while the Prophet (ﷺ) was engaged in circumambulating the Kaaba, Fazala bin Umair came there secretly and waited for the Prophet (ﷺ) with the intention of killing him, saying that whenever the opportunity arises, he will kill him.

He was just about to make preparations for the attack when the Prophet (ﷺ) himself approached him and told him the truth of his heart. Fazala suddenly felt ashamed of this capture.

The Prophet (ﷺ) advised him to repent of his intention and stroked his chest with compassion. This kind treatment was not expected after this murderer was caught. Fazala's mental world changed completely, and he immediately repented of his sins and became a Muslim.

Assassination Plot No. 19

A famous Jewish leader, Ka'b bin Ashraf, was very famous for his wealth, honour, power, and poetry. He hated Islam equally.

Once, he planned to organize a fake banquet in honour of the Holy Prophet (ﷺ) and during this banquet, he would be attacked and killed (martyred). So, Ka'b bin Ashraf also hired the services of some infidels for this heinous act. But this conspiracy also failed.

Assassination Plot No. 20

Umm Qarfa was a very respected woman of her people (Bani Fazarah). Fifty swords were hung in her house. This woman had twelve sons; that is why the Arabs used to cite the example of this woman's honour and greatness and say, "I wish I were as respected as Umm Qarfa." This woman used to insult the Messenger of Allah (ﷺ) severely and used to curse him. She used to make plans to kill him.

This woman, together with her sons and grandsons, formed a group of thirty mounted soldiers and ordered them to attack Medina and suddenly attack the Messenger of Allah (ﷺ) and kill him. The Messenger of Allah (ﷺ) had her arrested and ordered her to be killed. He was killed by Hazrat Zaid bin Haritha (RA). The remaining children of Umm Qarfa were killed in a battle with the apostates during the reign of Hazrat Abu Bakr (RA).

(Sirat-e-Halabiyyah)

A group of misguided companions of Taliha (who had claimed false prophethood) from Banu Ghatfan gathered at the place of Zafar with a woman named Umm Zimal, Salma bint

Malik bin Hudhayfah. She was the daughter of Umm Qarfa. She was also one of the influential women of Arabia, like her mother, Umm Qarfa. Her mother's example was mentioned in terms of honour and status because she had many children. Her tribe and family were famous for their honour and strength.

The Messenger of Allah (ﷺ) sent Hazrat Zaid bin Haritha (RA) to fight against the Fazarah tribe, and he was victorious. Many people of Banu Fazarah were killed, including a woman named Umm Qarfa. Umm Zimal was her daughter; she was taken as a slave and became the share of Hazrat Aisha Siddiqah (RA). She (RA) freed her. She was very sad about her mother's death and wanted to avenge her mother on the Muslims. During the reign of Hazrat Abu Bakr Siddiq (RA), when apostasy broke out, Hazrat Khalid bin Walid (RA) defeated the apostates in the field of Buzakhah; then the young people gathered at Umm Zimal.

When enough people gathered around her, she incited them to fight Hazrat Khalid bin Walid (RA), and they prepared. The people of Banu Salim, Banu Tay, Banu Hawazin and Banu Asad were with her. The battle took place. She was also present on the battlefield on her mother's camel.

This camel was very well known; it had been trained for war. Umm Zimal was making provocative speeches and inspiring her soldiers. She had the skill of fighting. A hundred camels were assigned to protect her around Umm Zimal. The Muslims were attacking them vigorously. Their main target was Umm Zimal.

In the battle, they were defeated by Hazrat Khalid bin Walid (RA). He killed Umm Zimal's camel and her, too. After her killing, his soldiers became discouraged, and they retreated and started fleeing from the battlefield. The good news of this victory was sent to Hazrat Abu Bakr Siddique (RA) in Medina.

(Al-Bidayah wa-Nihayah': 6/323) (Al-Kamil fi al-Tarih, vol. 1, p. 112)

Assassination Plot No. 21

The Jews were so envious of the Messenger of Allah (ﷺ) that they did not leave any opportunity to harm him. They used to find new ways to kill him and harm him. When all their tactics failed, they tried to cast magic on the Messenger of Allah (ﷺ), but Allah Almighty failed.

Hazrat Aisha Siddiqah (RA) says that someone cast magic on the Messenger of Allah (ﷺ). He (ﷺ) used to feel as if he had gone to his wives, although he had not gone to them. Hazrat Sufyan (RA) says that this was the maximum effect of magic on him.

One day he said! O Aisha (RA)! Do you know that I asked Allah Almighty about this? He told me everything. Two men came. One was sitting at my head and the other at my feet. The one sitting at my head asked? What happened to him? The other replied that he had been bewitched. The first asked who had cast the magic. Another said that a man from Banu Zuraiq, Labid bin Asim, who was an ally of the Jews and a hypocrite, did it. He asked what it was made of. The other said that it was the teeth of a comb and some hair. He asked! Where is it? He replied! In the palm

leaves which are kept under a big stone in the well of Dharwan.

Hazrat Aisha Siddiqah (RA) says that the Prophet (ﷺ) went to this well, had its water drawn, and its water was reddish and muddy like henna water, and the palms there were like the heads of the devils. He (ﷺ) had all these things drawn from this well. I said, O Messenger of Allah (ﷺ)! You will not take revenge on him. He (ﷺ) said! Allah Almighty has cured me. I do not want to spread this evil among the people.

In one narration, it is also said that it seemed to him that he (ﷺ) had done something, but he (ﷺ) had not done it. He (ﷺ) ordered the well to be closed and it was closed.
(Sahih Muslim, Tafsir Ibn Kathir)

Another narration also states that the Messenger of Allah (ﷺ) sent Hazrat Ali (RA), Hazrat Zubair (RA) and Hazrat Ammar bin Yasir (RA) to draw water from the well. Its water was reddish and muddy like henna water. They took out from under the heavy stone a date kernel in which were some of the hairs of the blessed head of the Prophet (ﷺ) and some of the teeth of a comb. Eleven knots were tied in the hair. Allah Almighty revealed Surah Al-Falaq and Surah An-Nas.

These two Surahs were recited as each knot was untied. When all the knots were untied, the Prophet (ﷺ) felt a sense of awe. Hazrat Jibreel (as) breathed on him (ﷺ) by reciting these words!

بِسْمِ اللّٰهِ اَرْقِيْکَ مِنْ کُلِّ شَئٍ يُّؤْذِيْکَ مِنْ شَرِّ کُلِّ نَفْسٍ

اَوْ عَيْنِ حَاسِدٍ اَللّٰهُ يَشْفِيْکَ

In the name of Allah, I raise you from everything that harms you, from the evil of every soul
Or the envious eye; may Allah cure you

The people said, "O Messenger of Allah (ﷺ), catch this person and kill him." He (ﷺ) said, "Allah has healed me. I do not like to spread this evil among people."

Surah Al-Falaq and Surah An-Nas were revealed together in one event. These two Surahs have great efficacy in removing magic, the evil eye, and all spiritual and physical disasters.

Incidents of Sorrow, troubles and Suffering

Travelling with Her Mother to Medina and Her Mother's Death

At the age of 6 years, in 576AH, Hazrat Bibi Amin (RA) decided to go to Yathrib so that she (RA) could visit the grave of her late husband and meet her maternal relatives in Banu 'Adi bin Najjar. She travelled five hundred kilometres with her maid, Hazrat Umme Ayman (RA), and her father-in-law, Hazrat Abdul Muttalib, to Medina. She stayed there for a month at Dar Nabighah (place) and returned. But on the way, she fell ill, and the illness took its toll. She passed away at her father's place and was buried there.
(Tarikh-e-Khudri)

After the migration, the Messenger of Allah (ﷺ) saw Atam Bani Najjar (the name of the hill) in Medina and recognized him. He said, "When I came here in my childhood, I used to play with a little girl named Anisa among the hills." I was with my maternal uncles and brothers, and we used to fly a bird from here that would come and sit on this mound. Seeing the Dar Nabighah (place), I said! My mother and father used to stay here, and in this place is the blessed grave of my father, Hazrat Abdullah (RA). I used to swim in the pond of Bani Adi bin Najjar.

Rasool Allah (ﷺ) said! Many Jews used to come here; some of them would look at me intently. I heard one of them say that he is the Prophet of this nation, and this is his place of migration. I kept this matter in mind.

The Messenger of Allah (ﷺ) once visited the grave of his mother. When he reached there, he was tidying up the grave, and tears were flowing from his eyes.

When the Companions saw this scene, they began to cry. They said: O Messenger of Allah (ﷺ)! What is the reason? Rasool Allah (ﷺ) said, "I want to see my mother with her husband." I am filled with longing to see her, remembering her loving me again and again, and the separation from me during the journey. Mercy and compassion overwhelmed me, and I started crying.

Hazrat Hasan bin Jabir (RA), who was a resident of Makkah. It is narrated from him that it was reported to Mamun Rashid that the water of floods and rains enters the blessed grave of Hazrat Bibi Amina (RA), the mother of the Prophet (ﷺ), and Khalipha Mamun Rashid ordered the place to be paved.

Ibn al-Bara (RA) said that he was told the shape and condition of this grave.

Death of Grandfather Hazrat Abdul Muttalib (ra)

In 579AD, when the Holy Prophet (ﷺ) was eight (8) years old, his beloved grandfather passed away. He was eighty-two (82) years old at the time of his death. He was buried next to his grandfather Qusay in Jahon.

When Hazrat Abdul Muttalib's funeral was being taken to the side of Jahon for burial, at that time, Hazrat Muhammad Mustafa (ﷺ) was walking behind the funeral, and tears were flowing from his eyes at the separation from his beloved grandfather.

In the same year, Kisra Noshirwan died, and his son Hurmuz ascended the throne.

Death of the Prophet's (ﷺ) son Hazrat Abdullah (RA) and the revelation of Surah Al-Kawthar

In 612AD, Hazrat Abdullah (RA) lived for one year, six months and eight days after his birth, and then he (RA) passed away. He (RA) died in Taif.

When the second son of the Prophet (ﷺ) died, the polytheist chief of Makkah, Al-Aas bin Wail, said that his lineage had ended and now he is extinct (i.e. their lineage will end). The first son of the Prophet (ﷺ), Hazrat Qasim (RA), had already passed away. Because of this, he said that he now has no male child to succeed him. When he dies, his name will be erased from the world, and you will lose track of him.

Abd bin Hameed (ra) narrated from Ibn Abbas (RA) that Abu Jahl also said similar things on the death of the Prophet's son, Abdullah.

It was narrated from Shamir bin Atiya that Ibn Abi Hatim said that Uqbah bin Abi Mu'eet, while rejoicing over the grief of the Prophet, displayed similar meanness.

Ata said that when the second son of the Prophet (ﷺ) died, Abu Lahab, the Prophet's uncle (whose house was directly adjacent to the house of the Prophet), ran to the polytheists and gave them the good news on his behalf that Muhammad (ﷺ) had lost his son or his roots had been cut off that night.

These were the most painful and heartbreaking circumstances in which Allah revealed Surah Al-Kawthar.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ O

إِنَّآ أَعْطَيْنَاكَ الْكَوْثَرَ (1) فَصَلِّ لِرَبِّكَ وَانْحَرْ (2)

إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ (3)

In the name of Allah, the Most Gracious, the Most Merciful.
We have given you the Kauthar. Pray to your Lord and sacrifice. Indeed, your enemy will be childless.

The Quraysh became Muhammad Rasool Allah's (ﷺ) enemy because he worshipped Allah alone. He (ﷺ) rejected their polytheism. As a result, the status and position you had before Prophethood were taken away. It was as if you were cut off

from your community. A handful of his companions were also helpless and defenceless. After that, the mountain of sorrows collapsed with the death of one son after another. On this occasion, instead of sympathy and condolences, people from his relatives, tribe, community, and neighbours were celebrating, which was heartbreaking for a noble person. He (ﷺ) always behaved very well with others. On this, Allah Almighty gave him the good news in a sentence of the shortest Surah, which was greater than any other person in the world, and at the same time announced the decision that those who opposed him would be cut off. *(Ummahat al-Mominin p. 42), (Umm al-Mominin Hazrat Khadijat al-Kubra (RA) by Ali Asghar Chaudhry, p. 39)*

Hauz-e-Kauthar: Bukhari, Muslim, Abu Dawood, and An-Nasa'i have narrated from Hazrat Anas (رضي الله عنها). Muslim's words are as follows:

One day, while the Messenger of Allah (ﷺ) was among us in the Masjid, he fell into a state of sleep and faintness, then he raised his blessed head, laughing. We asked, "O Messenger of Allah (ﷺ)! What made you laugh?" He (ﷺ) said, "A

Surah has been revealed to me at that time." Then he (ﷺ) recited Surah Al-Kawthar with the Name of Allah. Then he (ﷺ) said, "Do you know what Al-Kawthar is?" We said, "Allah and His Messenger know best." He (ﷺ) said, "This is the river of Paradise which my Lord has promised me, in which there is much goodness, and it is the pool to which my nation will come to drink water on the Day of Resurrection, and its drinking vessels will be as numerous as the stars in the sky." At that time, the angels will remove some people from the pool, and I will say, "O Lord, these are from my nation." Allah will say, "Do you not know that they have adopted a new religion after you (Ahle Bidaat)?"

Ibn Kathir (may Allah be pleased with him) quoted this narration and wrote further!

In the description of the pond, it is mentioned in the hadith narrations that two streams will fall from the sky, which will fill the pond with the water of the Kauthar River. Its vessels will be as many as the stars in the sky. This hadith also revealed the reason for the revelation of Surah Al-Kawthar and the correct interpretation of the word Kauthar, which means abundant goodness. It also states that this abundant goodness includes the pond of Kauthar, which

will water the Ummah of Muhammad (ﷺ) on the Day of Judgment. This narration also made it clear that the original river is in Paradise, and this pond will be in the Field of Resurrection. The water of the Kauthar River will be poured into it through two streams.

This also confirms the narration that the Ummah will come to the Pond of Kauthar before entering Paradise. This hadith mentions the removal of some people from the Pond of Kauthar. These are the people who later embraced Islam. They turned away from (adding new things to the religion) or were not already Muslims but were expressing Islam hypocritically. After the Holy Prophet (ﷺ), their hypocrisy became clear. (Allah knows best)

(Tafsir Ma'arif al-Quran, vol. 8, p. 928)

Opposition and hostility of Quraysh

When the Holy Prophet (ﷺ) started his preaching work in 613AD, there was a commotion in Makkah. In opposing him (ﷺ), they forgot all the things they used to say in praise of him (ﷺ), since most of the believers were weak, poor and slaves. They were considered inferior to the leaders. At first, they used to mock them, then they started to regularly torture them, and some leaders went to the extreme of oppression.

Hazrat Bilal (RA) was the slave of Umayya bin Khalaf. He started to inflict various kinds of torture on Hazrat Bilal (RA) and used to make him lie down on hot sand and put hot stones on his chest. He used to tie him with a leather belt and beat him with whips, starve him, tie a rope around his neck and hand him over to boys who would take him around the streets and beat him. Hazrat Bilal (RA) used to endure all these tortures and kept shouting "Ahad Ahad".

Hazrat Ammar (RA), his father, Hazrat Yasir (RA), and his mother, Hazrat Sumayyah (RA), converted to Islam. Abu Jahl used to torture them in various ways. Hazrat Sumayyah (RA) was martyred by the tyrant Abu Jahl with a spear. Hazrat Zubair (RA) was beaten so much by Abu

Jahl that he became blind while being beaten. Many slaves and maidservants were given such severe punishments that the hairs on their bodies stood on end. But despite all these efforts, the infidels of Makkah could not succeed in making a single Muslim apostate. Hazrat Uthman (RA) was a nobleman of the Umayyad tribe. His uncle used to tie him up with ropes and beat him severely. Hazrat Zubair bin Awam (RA) was wrapped in a mat, and smoke was blown into his nose.

Hazrat Abu Dhar Ghaffari (RA) was beaten so much when he heard him reciting the Quran that he became unconscious. He was about to kill him. Hazrat Abbas (RA) stopped them, saying he was a man from Banu Ghaffar and that his tribe was blocking our trade caravans and would not let them pass through.

Hazrat Abdullah bin Masood (RA) was beaten unconscious in the courtyard of the Kaaba. Hazrat Khabbab (RA) bin Al-Arat was pushed and laid on hot coals. One person would climb on his chest so that he could not turn around. All the skin on his skin would be burnt away. Some of the companions (RA) would be wrapped in camel skin and tied up. Some would be put on

iron helmets and armour and thrown into the burning fire and coals.

The last attempt of the polytheists of Makkah to stop Abu Talib from supporting the Prophet of Allah (ﷺ)

In the 10th year of the Nabuwah, the Messenger of Allah (ﷺ) started preaching the religion as usual after leaving Shueb Abi Talib, and the infidels continued to hinder his work. Abu Talib had become very old, and the sufferings of Shueb Abi Talib had made him extremely weak and sick. The infidels thought that if Abu Talib died and we took any action against his nephew after that, our reputation would be tarnished. Therefore, a decisive matter should be taken with Abu Talib himself. Therefore, a delegation of them came to Abu Talib. The members of the delegation were the most respected people of the Quraish, namely Utbah bin Rabi'ah, Shaybah bin Rabi'ah, Abu Jahl, Omar bin Hisham, Umayyah bin Khalaf and Abu Sufyan bin Harb, including about twenty-five (25) people from the elite of the Quraish.

They spoke!

O Abu Talib! You know your status and position among us very well, and the situation you are going through now is also clear to you. We fear these may be your last days, and you are also well aware of the matter between your nephew and us. We want you to call him and take a pledge from him that you will leave us to our religion, and we will leave him to theirs. Abu Talib summoned Rasool Allah (ﷺ), and he came and said:

Nephew! These are the honourable people of your people who have gathered for you. They want them to give you some covenants, and you to give them some covenants. After that, Abu Talib mentioned their offer that neither side should attack the other.

In response, the Messenger of Allah (ﷺ) addressed the delegation and said:

Tell me if I present you with a proposition that, if you accept, the Arabs and non-Arabs will become your subjects and pay you the jizya. The disbelievers said: Tell me that proposition. The Messenger of Allah (ﷺ) said:

Say: (لاالہ الا اللّٰہ) La ilaha ill Allah and abandon whatever you worship besides Allah. On this, they clapped their hands and said, "You want us to make one god instead of all the gods." Indeed, your case is very strange.

Then they said to each other, "By God! This man is not ready to listen to anything you say. So let us adhere to the religion of our fathers until Allah decides between this man and us." Then they returned.

Death of Hazrat Abu Talib (Year of Sorrow)

In Sahih Bukhari, Hazrat Musayyab (ra) narrates that on the 10th of Ramadan, 619AD, when the time of Abu Talib's death approached, the Messenger of Allah (ﷺ) went to him, and Abu Jahl and Abdullah ibn Umayyah were also present. He (ﷺ) said, "Uncle, say, 'There is no god but Allah' so that I can testify to your faith before Allah." Abu Jahl and Abdullah ibn Umayyah said, "O Abu Talib! Will you abandon the religion of Abdul Muttalib?" Then they continued talking to him until the last thing Abu Talib said to the people was, "I am on the religion of Abdul Muttalib," and he died.

The Messenger of Allah (ﷺ) said, "I will continue to pray for his forgiveness until I am prevented from doing so."

Then this verse was revealed.

مَاكَانَ لِلنَّبِيِّ وَالَّذِيْنَ اٰمَنُوْٓا اَنْ يَّسْتَغْفِرُوْا لِلْمُشْرِكِيْنَ
وَلَوْ كَانُوْٓا اُولِيْ قُرْبٰى مِنْ م بَعْدِ مَا تَبَيَّنَ لَهُمْ اَنَّهُم
اَصْحٰبُ الْجَحِيْمِ۔ (التوبہ۔۱۱۳)

Translation: It is not permissible for the Prophet and other Muslims to ask for forgiveness for polytheists, even if they are relatives, after this matter has been revealed that these people are two-faced.

Then this verse was revealed.

إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَٰكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ ۚ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ

Indeed, you cannot guide whom you love, but Allah guides whom He wills, and He knows best those who are guided.
(Al-Qasas, 65)

It was narrated from Abu Hurairah (RA) that the Messenger of Allah (ﷺ) said to his uncle Abu Talib:

Say (لاالہ الااللہ) La ilaha ill Allah, enter the religion of Islam, I will bear witness to your faith and Islam on the Day of Judgment.

He replied that if I were not afraid of the insults and slanders of the Quraysh, so that I would accept Islam out of fear of death and cowardice, I would certainly recite the Kalima, cool your eyes and make you happy.

Abu Talib said, I am sure that you are saying this out of appreciation for my service and to reward and recompense it, and your full sympathy is with me, and my death and separation are very sad. He called Banu Abdul Muttalib and said to them, as long as you listen to and obey the words of Muhammad (ﷺ), goodness and beneficence will remain with you. Therefore, do not neglect his words or his help and support; you will find the right path.

The Holy Prophet (ﷺ) said! Uncle, why don't you choose what you are ordering yourself? Abu Talib said! If I had recited the Kalima in a healthy, strong state, it would have been a different matter, but now I do not like to recite it in a state of death and weakness. The Quraysh will say that he recited the Kalima only out of fear of death.

Hazrat Ali (RA) has narrated that when I informed the Messenger of Allah (ﷺ) of the death of Abu Talib, tears started flowing in his eyes. Then he (ﷺ) said! Go and give him a bath, shroud him and bury him in the ground. So Hazrat Ali (RA) acted in accordance with the Prophet's (ﷺ) command. When he came back, he was told to take a bath himself. So, he also took a bath.

Death of Ummal Mominin Hazrat Khadija Al-Kubra (RA)

On the 10th of Ramadan, 619AD, just three days after the death of Abu Talib, and according to some narrations, within two months of Ramadan, Hazrat Khadija Al-Kubra (RA) passed away at the age of sixty-five (65).

Hazrat Khadija (RA) was a great companion of the Messenger of Allah (ﷺ) who would bear the burdens for him (ﷺ) even in the worst of times. She would always comfort and heal him (ﷺ) with her words and actions. Due to her (RA) well-being and compassion, the Messenger of Allah (ﷺ) would gain new strength in every difficult time.

The Messenger of Allah (ﷺ) said, "When people disbelieved in me, she believed in me, when people denied me, she confirmed me, when people deprived me, she gave me her wealth. Allah gave me children from her, and I had no children from my other wives." (Musnad Ahmad)

Hazrat Khadija al-Kubra (RA) passed away in Makkah al-Mukaramah, and she (may Allah be pleased with her) was buried in the cemetery of Jannat al-Mu'alla in Makkah.

Journey to Taif

After the death of Abu Talib on Shawwal 10, June 619AD, the infidels of Makkah openly opposed him, and his suffering and persecution increased. Therefore, he became discouraged by the infidels of Makkah and planned to invite the tribes around Makkah to Islam.

Hazrat Muhammad bin Jubayr bin Mut'im (may Allah be pleased with him) narrated that the Messenger of Allah (ﷺ) went to Taif after the death of Abu Talib. The tenth year of the proclamation of Prophethood had begun. There were a few nights of Shawwal left, and Hazrat Zaid bin Haritha (may Allah be pleased with him) was with him.

Muhammad bin Umar (may Allah be pleased with him) has reported, through his chain of transmission, that the duration of his stay in Taif was ten days, while others have reported that it was one month.

In any case, the Messenger of Allah (ﷺ) left Makkah with Hazrat Zaid bin Haritha (may Allah be pleased with him), and he reached Taif, inviting all the tribes he met to Islam. Taif is a green, lush region, and he went to the chieftains

of the Banu Thaqif tribe. These three chieftains were brothers named Abdyalil, Masood and Habib. Their father's name was Amr bin Umair Thaqif. Rasool Allah (ﷺ) invited them to Islam and called them to believe in it.

In response, one of them said that he should tear the curtain of the Kaaba if Allah has made you a Messenger.

Another said that Allah has not found anyone other than you.

The third said that I cannot speak to you at all. If you are truly a Prophet, then it is very dangerous for me to reject you, and if you have fabricated a lie, then I should not speak to you at all.

After hearing their answer, he got up from there and only said to keep it a secret.

After that, these unfortunate people provoked some mischievous, stray boys to make fun of them and throw stones at them. So, these mischievous boys threw so many stones at the Prophet (ﷺ) that he was seriously injured, and blood started flowing from his calves. Whenever the Prophet (ﷺ) would sit down somewhere in pain, those mischievous people would hold his arm and make him stand up, then they would

throw stones at him, talk obscenely and clap their hands. During all this time, Hazrat Zaid bin Haritha (may Allah be pleased with him) kept trying to save him (ﷺ) until he too was seriously injured. To escape from these mischievous boys, the Prophet (ﷺ) took refuge in the garden of Utbah bin Rabi'ah and Shaybah bin Rabi'ah.

He (ﷺ) sat in the shade of a tree in the garden and prayed to Allah. This is known as the Dua of the oppressed. Each phrase of this dua shows how sad and sorrowful he (ﷺ) was because no one believed him after this mistreatment in Taif. His (ﷺ) feelings were dominated by grief, pain and regret.

Dua of the oppressed (دعائے مستضعفین)

The Dua of the Messenger of Allah (ﷺ)!

O Allah! I complain to You about my weakness, lack of strategy, humiliation and worthlessness in people's eyes.

O Most Merciful of all the Merciful! You are the Lord and Master of the weak and the helpless, and You are also my Lord and Master. You may hand me over to an angry enemy or to a friend

whom You have made the master of my affairs. If You are not angry with me, I do not care about all these troubles and sufferings. Because your well-being is more extensive for me, and I seek refuge in the light of your blessed self, which illuminates all darkness. All the affairs of this world and the Hereafter are made right. I need your consent and pleasure from the fact that you should send down your wrath on me. Without your help, we can neither avoid any evil nor achieve any good. (Ibn Hisham)

Utbah bin Rabi'ah and his brother were present in the garden. They saw the distress and plight of the Prophet (ﷺ), and the desire for Arab nobility and hospitality, and the feeling of kinship were activated. They sent a slave of theirs, whose name was Addas, who belonged to the Christian religion, to him with a plate of grapes in his hand. He (ﷺ) recited the name of Allah and started eating.

Addas said, "The people of this region do not speak this phrase." The Messenger of Allah (ﷺ) said, "Where do you live and what is your religion?" He said, "I am a resident of Nineveh, and I belong to the Christian religion." The Messenger of Allah (ﷺ) said, "Well, you are a resident of the town of the righteous man Yunus

bin Matta (AS). " He said, "How do you know Yunus bin Matta (AS)?" The Messenger of Allah (ﷺ) said, "He is my brother, and he was also a prophet, and I am also a prophet." Addas said, "What is your name?" He said, "My name is Muhammad." Addas said, "I have read in the Torah that Allah will send you to Makkah." The people of Makkah will not obey you (ﷺ) and will expel you; then you will be helped, and your religion will spread throughout the land. Saying this, Addas (RA) kissed his forehead, both hands and feet and became Muslims.

Utbah and Shaybah were watching all this and said to each other that he had corrupted our slave. When Addas (RA) returned, they both asked what was the matter. He said: My master! There is no one better than this man on the face of the earth. He has told me something that no one knows except the Prophet. They both said, "Look, Addas!" Let this man not turn you away from your religion, for your religion is better than his religion. (Ibn Hisham)

It was narrated from Anas (may Allah be pleased with him) that the Prophet (ﷺ) said: I was made to fear in the way of Allah when no one else was afraid, and I was made to suffer in the way of Allah when no one was made to suffer in His way.

Thirty days passed by in which I had nothing to eat that any living creature could eat except the food that Hazrat Bilal (may Allah be pleased with him) kept hidden under his armpit.

Hazrat Aisha (may Allah be pleased with her) narrated that she once asked the Messenger of Allah (ﷺ) whether he had ever had a day more difficult than Uhud. He (ﷺ) said: Yes. Your people have given me the most severe hardships, but the most severe day was when I offered Islam to Abd al-Aylil and his brothers during my journey to Taif, and they did not accept it, and they sent bad boys after me and stoned my body until it bled. When I returned from there, I reached Qarn al-Manazil, also known as Qarn al-Thaalbi (this is the Meeqat of Najd), and I raised my head and saw a cloud overshadowing me, and within it was Gabriel, the Amin (peace be upon him). Gabriel, the Amin (peace be upon him), called out to me and said, "Allah has seen all the actions and mistreatment of your people that have been done to you, and He has sent the ' Angel of the Mountains' to you, so that you may order him whatever you wish." Then the Angel of the Mountains greeted me and said, "O Muhammad (ﷺ)! Allah has sent me to you." I am the king of the mountains, and all the mountains are under

my control. You can order me to do whatever you want. If you order me to place the people of Makkah and the people of Taif between the two mountains, I will crush them all.

The Prophet (ﷺ) said! No, I do not want these people to be wiped off the face of the earth. I hope that from their descendants there will be people who will worship Allah and will not associate anyone with Him.

(Bukhari, Muslim)

Migration to Medina

Hakim (ra) has narrated from Hazrat Ali (may Allah be pleased with him) that after the order to migrate came, the Messenger of Allah (ﷺ) asked Gabriel (peace be upon him) who would migrate with me. Gabriel (peace be upon him) said! Abu Bakr (RA)

(He migrated from Makkah to Medina on the first of Rabi' al-Awwal 622AD) (*Mustadrak*)

It was narrated from Abdullah bin Abbas (RA) that the Messenger of Allah (ﷺ) was permitted to migrate to Medina by the following command of Allah:

وَقُلْ رَّبِّ اَدْخِلْنِیْ مُدْخَلَ صِدْقٍ وَّ اَخْرِجْنِیْ مُخْرَجَ
صِدْقٍ وَّاجْعَلْ لِّیْ مِنْ لَّدُنْکَ سُلْطٰنًا نَّصِیْرًا O

(Surah Bani Israel: 80)

And say (O Muhammad ﷺ): My Lord! Let my entry (to the city of Al-Madinah) be good, and (likewise) my exit (from the city of Makkah) be good. And grant me from You an authority to help me (or a firm sign or a proof).

Immediately after the Holy Prophet (ﷺ) received the order of migration from Allah Almighty, he (ﷺ) went to the house of Hazrat Abu Bakr Siddique

(RA) on Thursday at noon, when everyone was hiding in their homes to avoid the summer sun and heat, and the roads were empty of people coming and going. Hazrat Abu Bakr Siddique (RA) immediately understood that the order of migration had come.

The Holy Prophet (ﷺ) asked in a hurry whether there was anyone else in the house. Hazrat Abu Bakr Siddique (RA) said that only his family members were present. When it was confirmed that Hazrat Abu Bakr Siddique (RA) and his two daughters were there, there was no one else except Aisha (may Allah be pleased with her) and Hazrat Isma (RA), so he (ﷺ) said that the order to migrate to Yathrib (Madinah) had been revealed.

Hazrat Abu Bakr Siddique (may Allah be pleased with him) asked who would be the travelling companion. He (ﷺ) said! You will travel with me. Upon hearing this, Hazrat Abu Bakr Siddique (may Allah be pleased with him) began to shed tears of joy. He said, O Messenger of Allah (ﷺ), I have already bought two camels, fed them well and made them fat. I offer one of them to you (ﷺ). Rasool Allah (ﷺ) said, I will buy this camel for a price. So, its price was paid, and Hazrat Abu Bakr Siddique (may Allah be pleased with him)

had to accept. From that time on, preparations for migration began.

Hazrat Aisha (RA) and Hazrat Asma (RA) quickly started preparing the things. They prepared sacks of straw and food. When they could not find anything to tie it immediately, Hazrat Asma (RA) cut a piece from her Natak (a cloth worn around the waist) and tied it. (In those days, women used to tie a cloth around their waist called Natak) For this reason, Hazrat Asma (RA) was given the title of Zat-e-Nataqeen.

The Messenger of Allah (ﷺ) laid Hazrat Ali Murtaza (RA) on his bed according to divine revelation and put his cloak over him. The trust the people of Makkah had in him was handed over to Hazrat Ali (may Allah be pleased with him), and he was instructed to return them to their owners in the morning and then return to Medina.

According to the plan of the polytheists of Makkah, that same night, they were going to attack him (ﷺ) to kill him, so they had besieged his house since evening and waited for him (ﷺ) to come out at night with the intention of praying, and they would suddenly attack him.

The Messenger of Allah (ﷺ) left his house in the darkness of the night. This was the night between Thursday and Friday, and I recited this verse.

وَجَعَلْنَا مِنْ م بَيْنِ اَيْدِيْهِمْ سَدًّا وَّمِنْ خَلْفِهِمْ سَدًّا

فَاَغْشَيْنٰهُمْ فَهُمْ لَا يُبْصِرُوْنَ O

(سورۃ یٰس۔ ۹)

Translation: And We placed a barrier in front of them and a barrier behind them, so that they could not see.

Rasool Allah (ﷺ) recited the verses, blew on a handful of dust and threw it at the disbelievers, and, passing through them, went towards the house of Hazrat Abu Bakr Siddique (may Allah be pleased with him), and none of the disbelievers could see him.

Hazrat Abu Bakr Siddiq (RA) entrusted the two camels to Abdullah bin Ariqut, a disbeliever but a trustworthy man, and took him along to guide them to Medina via a safe route for a reasonable wage.

Hazrat Abu Bakr Siddiq (RA) was waiting for him (ﷺ). The Holy Prophet (ﷺ) and Hazrat Abu Bakr Siddiq (RA) left through a window at the back of his house and hid in a cave located in Jabal Thawr, four miles below Makkah, which is difficult to climb.

Hazrat Ali Murtaza (RA) used to rest on his blessed bed at night. The infidels of Makkah stood besieging the house all night. Seeing Hazrat Ali (RA) sleeping on the bed, they kept thinking that he was the Prophet (ﷺ) and waited for him to get up and come out. Hazrat Ali (RA) woke up for the Fajr prayer, and the infidels asked him where Muhammad (ﷺ) was.

Hazrat Ali (RA) said, "What news do I have? The news should have reached you, people, because you were the ones who were guarding. I slept all night." The infidels caught Hazrat Ali (RA) and beat him. And kept him captive for a while. Later, the infidels released Hazrat Ali (RA) and started searching for the Messenger of Allah (ﷺ). Hazrat Ali (RA) returned all the trusts to their owners with satisfaction.

It is noteworthy that the infidels of Makkah were enemies of the Prophet (ﷺ), but they had so much confidence in his trustworthiness and

honesty that they used to keep all their valuables, jewelry, gold, and silver with him as trusts. Even when he migrated to Medina, he took full care of the trusts and entrusted his cousin, who lived with him like a son, with the responsibility for returning them.

Leaving the infidels, Hazrat Ali (may Allah be pleased with him) immediately reached the house of Hazrat Abu Bakr Siddique (may Allah be pleased with him) and called from the door when Hazrat Asma (may Allah be pleased with him) came out. Abu Jahl asked, "Where is your father, girl?"

Hazrat Asma (may Allah be pleased with him) said, "I do not know." Hearing this, he slapped her face with such force that her earring broke and fell down. After this, the disbelievers of Makkah spread out in search of Rasool Allah (ﷺ). But no one could be found. Finally, they announced that a reward of one hundred camels would be given to whoever captured Muhammad (ﷺ) alive. Upon hearing the announcement of this reward, many people came from all corners of Makkah.

They set out in search of him (ﷺ).

It is narrated in Tirmidhi that when the Messenger of Allah (ﷺ) set out from Makkah, he looked over a hill and saw Makkah and said:

By Allah! This is the best land of Allah and the most beloved to Allah. If I had not been expelled from here, I would not have left.

Ibn Ishaq (ra) narrated that the Messenger of Allah (ﷺ) set out from Makkah with the intention of migrating to Medina and said this supplication:

All praise is due to Allah, Who created me when I was nothing. O Allah! Help me in the horrors of this world, the events of time, and the hardships of night and day. O Allah! Be my companion on my journey and my guardian in my home. Bless me in what You have provided me with. And make me obedient to You and establish me in good habits. And grant me Your love and do not entrust my affairs to people. O Lord of the weak, You are also my Lord; I belong to Your Most Gracious Self, for whom the earth and the heavens are illuminated and the darkness is removed, and the affairs of the first and the last are set right. I seek refuge in You from Your wrath being permitted for me or Your anger being revealed. I seek refuge in You from the

disappearance of Your blessings, the sudden revelation of Your punishment, the withdrawal of Your well-being and all kinds of Your displeasure; the outcome is in Your hands alone. I am aware according to my ability. No one has power and strength except You.
(Seerat Ibn Kathir)

Hazrat Umar Farooq (may Allah be pleased with him) narrated that when Hazrat Abu Bakr Siddique (may Allah be pleased with him) set out with the Messenger of Allah (ﷺ) for the Cave of Thawr, on the way, he sometimes walked in front of the Prophet (ﷺ) and sometimes behind him, sometimes to the right and sometimes to the left. When the Messenger of Allah (ﷺ) asked the reason for this, Hazrat Abu Bakr Siddiq (may Allah be pleased with him) said: O Messenger of Allah (ﷺ), I used to walk in front of you, and then I used to walk behind you, fearing that someone might attack me from behind. He used to walk to the right and to the left in the same way.
(Bayhaqi, Hakim)

The Holy Quran says:

اِلَّا تَنۡصُرُوۡهُ فَقَدۡ نَصَرَهُ اللّٰهُ اِذۡ اَخۡرَجَهُ الَّذِيۡنَ كَفَرُوۡا
ثَانِىَ اثۡنَيۡنِ اِذۡ هُمَا فِى الۡغَارِ اِذۡ يَقُوۡلُ لِصَاحِبِهٖ لَا تَحۡزَنۡ

ۢ اِنَّ اللّٰهَ مَعَنَا ج فَاَنْزَلَ اللّٰهُ سَكِيْنَتَهٗ عَلَيْهِ وَاَيَّدَهٗ بِجُنُوْدٍ لَّمْ
تَرَوْهَا وَجَعَلَ كَلِمَةَ الَّذِيْنَ كَفَرُوا السُّفْلٰى ط
وَكَلِمَةُ اللّٰهِ هِيَ الْعُلْيَا ط وَاللّٰهُ عَزِيْزٌ حَكِيْمٌ ۝

(سورۃ التوبہ۔40)

If you help him (Muhammad ﷺ) not (it does not matter), for Allah did indeed help him when the disbelievers drove him out, the second of two, when they (Muhammad ﷺ and Abu Bakr radhiallahu'anhu) were in the cave, and he (ﷺ) said to his companion (Abu Bakr radhiallahu'anhu): "Be not sad (or afraid), surely Allah is with us." Then Allah sent down His Sakinah (calmness, tranquillity, peace) upon him, and strengthened him with forces (angels) which you saw not, and made the word of those who disbelieved the lowermost, while the Word of Allah that became the uppermost, and Allah is All-Mighty, All-Wise. (40)

When they reached the cave, Hazrat Abu Bakr Siddique (may Allah be pleased with him) said: For Allah's sake, you (ﷺ) should not enter it. I will enter first and see. If anything, harmful happens in it, then I will be the first to encounter it instead of you (ﷺ). So Hazrat Abu Bakr Siddiq (may Allah

be pleased with him) went inside the cave and cleaned it from the inside. On one side, there were a few holes. He (may Allah be pleased with him) tore them from his clothes and closed them, but two holes remained, so Hazrat Abu Bakr Siddiq (may Allah be pleased with him) put his feet on both of them and then asked the Messenger of Allah (ﷺ) to come inside. He (ﷺ) went inside and slept with his head in Hazrat Abu Bakr Siddiq's (may Allah be pleased with him) embrace. Meanwhile, something bit Hazrat Abu Bakr Siddiq (may Allah be pleased with him) on the feet, but he did not move for fear that the Messenger of Allah (ﷺ) would wake up. But his tears fell on the face of the Messenger of Allah (ﷺ) and his eyes opened. He (ﷺ) said! What is the matter, Abu Bakr? He said, "May my parents be sacrificed for you! Something has bitten me." The Messenger of Allah (ﷺ) applied his saliva on it, and the pain went away. According to a narration, the effect of this poison reappeared in the last days of his life, and this was the cause of his death. Here, both the companions spent three nights, namely Friday, Saturday and Sunday. During this time, Abdullah (may Allah be pleased with him), the son of Hazrat Abu Bakr (may Allah be pleased with him), also spent the night here. Hazrat Aisha Siddiqah (may Allah be

pleased with him) says that he was very insightful. He used to come and visit them in the dawn's darkness. In Makkah, he would spend the morning with the Quraysh as if he had spent the night there. Then he would remember well what he had heard about the conspiracy against them both, and when darkness fell, he would reach the cave with the news. On the other hand, Hazrat Abu Bakr Siddiq (RA)'s (RA) slave, Aamir bin Fahira (RA), used to graze goats, and when a part of the night passed, he would take the goats and lead them. In this way, both men would drink milk in peace. Then in the morning, Aamir would drive it. That is what they did for three nights. (Bukhari)

Amir bin Fahira (RA) used to drive goats on the footprints of Hazrat Abdullah bin Abu Bakr (may Allah be pleased with him) after he went to Makkah so that the footprints would be erased. (Ibn Hisham)

Bukhari, Muslim, Tirmidhi, Musnad Ahmad narrated from Hazrat Anas (may Allah be pleased with him) bin Malik that Hazrat Abu Bakr Siddiq (may Allah be pleased with him) told me that when I and the Messenger of Allah (ﷺ) were in the cave and the Quraysh were searching, they came to the mouth of the cave and stood

there looking in all directions. So, I said, O Messenger of Allah (ﷺ), we are in the cave and the Quraysh of Makkah are above the cave. If any of them look at their feet, they will definitely see us below.

Rasool Allah (ﷺ) said! Abu Bakr (may Allah be pleased with him): What do you think of these two people whose third is Allah, meaning that Allah is with them?

Allah made a tree grow at the mouth of the cave and ordered the pigeons to build a nest on it, and they laid eggs in it. Allah ordered the spider to make a web at its mouth. Then, when the people of Quraysh reached there in search of the Prophet (ﷺ), one of them tried to look towards the cave but saw nothing except pigeons, etc., and he said to his companion that there are pigeons there, which shows that there is no one there.

When, after three days of staying, the search of the Quraysh decreased somewhat, the Prophet (ﷺ) decided to set out towards Medina. It is narrated from Hazrat Aisha Siddiqah (RA) that Hazrat Abu Bakr (RA) hired a man from the Banu al-Dil tribe named Abdullah bin Ariqat al-Laithi, who was a polytheist but a trustworthy man, and

was an expert in desert and wilderness routes. The matter of transporting him to Medina on compensation had already been settled. The two men made him their trustee and handed over their mounts to him and took a promise from him that after the third night, he would reach the Cave of Thawr with camels at dawn. So, on Monday night, Rabi' al-Awwal, 1 AH, corresponding to September 16, 622 CE, Abdullah bin Ariqat arrived with his mounts. Hazrat Abu Bakr (RA) and Aamir bin Fahira set out for Medina by the coast. (Bukhari)

Abdullah bin Ariqat first took the three of them towards Yemen, went a long way south, then turned west and headed towards the coast, then reached a road unknown to the common people and turned north. This road was near the Red Sea coast, and very few people travelled on it.

Ibn Ishaq (ra) has mentioned the places where the Prophet (ﷺ) passed. He writes that the Prophet (ﷺ) took the road south of Kara-e-Hebbar, then along the coast, he cut a path to southern Asfan, then he passed through the lower Amaj, and after crossing Qadeed, he cut a path again and from there he continued on through Kharar. Then he passed through Shanita

al-Marrah, then through Laqf, then through the Laqf Desert. Then he reached the deserts of Mujaah. From there, he turned and passed through the Mujah turn, then went down the slope of the Dhu al-Ghazwain turn, then entered the valley of Dhu al-Kashr, then turned towards Jadajid, then reached Ajrad. After that, he passed through the valley of Dhu al-Slam around Bayanan-i-Tahan. From there, he turned towards Ubabid, then towards Fajah, and then descended to Arj. Here, one of the camels of the Prophet's caravan got tired while walking. There, he took a camel from Aws bin Hajar, a man from the tribe of Aslam. Aws bin Hajar also sent one of his slaves with him. From here, he reached Shaniyat al-A'ir, on the right-hand side of Qubbah, and then he reached Quba through the Wadi Raym.
(Ibn Hisham)

The Holy Prophet (ﷺ) was riding a she-camel. On the other side were Hazrat Abu Bakr (RA) and his freed slave, Amir bin Fuhairah (RA). Abdullah bin Ariqat was sitting on his camel and walking ahead to show the way. People knew Hazrat Abu Bakr (RA) very well because Hazrat Abu Bakr (RA) used to pass by them often on his trade trips to Syria. People were not very familiar with the

Messenger of Allah (ﷺ), so anyone they met on the way would ask Hazrat Abu Bakr (RA), "Who is this person walking ahead of you?" Hazrat Abu Bakr (RA) would reply that this person shows me the way, meaning that he shows me the way to the Hereafter and goodness.

It is narrated in Bukhari from Hazrat Abu Bakr Siddique (RA) that we set out from Makkah and walked continuously for a day and a night. The next afternoon, the sun became very intense, so I looked around for shade and stayed there for a while. At that time, I saw some shade under a rock. When I reached there, I got down from my horse, cleared the ground, spread my cloak for the Messenger of Allah (ﷺ) and said to the Messenger of Allah (ﷺ), "You should sleep for a while and I will keep watch over you." Then suddenly I saw a shepherd there. Hazrat Abu Bakr Siddique (may Allah be pleased with him) asked the boy whose servant he was. He named a man whom I knew. I said, "Your goats have milk." He said, "Yes." I asked him, "Will you give us milk?" He said, "Yes." Then he took one of the goats and gave it to him.

I caught her and asked her to wipe the dust from her udder. Then I asked her to wipe her hands, and he wiped her udders by hitting his palms

together and milked me. I had milk for the Messenger of Allah (ﷺ). A piece of cloth was tied over its mouth, and then I started pouring the remaining water into the milk until the bottom of the milk cooled. I took the milk and went to the Messenger of Allah (ﷺ). I did not think it appropriate to wake him up. When he (ﷺ) woke up, I said: O Messenger of Allah (ﷺ)! Drink the milk. He (ﷺ) drank the milk until I was happy. Then the Messenger of Allah (ﷺ) and I set out for Madinah. The Quraysh knew nothing about us.

The Messenger of Allah (ﷺ) passed by the tent of Umme Mabad Aatika bint Khalid Khuza'iyyah in Qadeed. She was a very noble, intelligent, capable and hospitable woman. She used to sit at the door of her tent and give food and water to the travellers who came and went. Upon reaching there, Rasool Allah (ﷺ) asked Umme Mabad to buy some food and drink. She replied that it was a time of famine, and if there was anything to eat or drink, I would have offered it to you before you asked. The Messenger of Allah (ﷺ) asked about milk, but she said that she did not have any. He (ﷺ) saw a thin goat standing in the corner of the tent. He (ﷺ) asked what kind of goat it was. She said that she was not sent to the herd because she was weak. He (ﷺ) said! There

is milk in it. Umme Mabad said, "It is too weak to give milk." He (ﷺ) said, "If you are permitted, let me milk it." Umme Mabad said, "If you know that there is milk in it, then milk it."

Then the Messenger of Allah (ﷺ) said, "In the name of Allah," and touched the udders of the goat. He said, "O Allah! Bless this goat of Umme Mabad." The udders are filled with milk. He (ﷺ) asked Umme Mabad for a vessel of milk. Then he (ﷺ) milked it, and the vessel filled with milk. He (ﷺ) gave this milk to Umme Mabad and her companions, and then he drank it himself last. He said, "The one who feeds the people drinks last." Then he milked it a second time, and this time the vessel was again full. He left this milk for Umme Mabad, and he (ﷺ) set out. After some time, Abu Mabad, the husband of Umme Mabad, returned from herding goats in the forest. He was surprised to see a pot full of milk and asked in surprise that there was no milking goat in the house, so where did this milk come from? Umme Mabad said that a blessed person had come here. This is his blessing, then she narrated the whole incident to her husband. On this, Abu Mabad said, " This seems to be the person whom the Quraysh are looking for, so tell me about him. I intend to take

his company, and if I find a way, I will definitely follow him.

Umme Mabad drew a very charming picture of the qualities and excellences of the Prophet (ﷺ) in such a way that it was as if the listener was seeing him in front of him.

She spoke! He was beautiful and bright-faced, with a well-proportioned build; he had neither a protruding belly nor a short head. Beautiful, beautiful eyes; wide, dark face; gentle voice; long neck; eyelids completely black and loose; very white; eyes were red; eyebrows were long and thin but blended together; hair was completely black. When he remained silent, he looked dignified, and when he spoke, he captivated the heart. When seen from a distance, he appeared the most beautiful and handsome among people. When met closely, he felt the most charming. His conversation was sweet and clear, neither short nor talkative.

His speech was like polished pearls, that is, charming. Medium height, which neither looks bad to the eyes because of its smallness nor ugly because of its height. It is as if there is a branch between two branches that presents a pleasant view; he is the highest of them in terms of status.

His companions form a circle around him, and when he speaks, everyone listens attentively. If he gives an order, everyone tries to outdo each other in obeying. The master of all and the beloved of all, neither bitter nor angry.
(Zad al-Ma'ad)

This narration is also found in the Sirat of Ibn Kathir, Zarqani, and Ayun al-Athar, with slight differences in the word order.

Hanash Sanani (ra) narrates from Hazrat Abdullah bin Abbas (RA) that the Prophet (ﷺ) was born happily on a Monday. He (ﷺ) was also entrusted with the office of Prophethood and Messengership on a Monday and was ordered to announce his Prophethood. The Black Stone was installed in its place on a Monday. The Prophet (ﷺ) offered his first prayer with Hazrat Gabriel (as) after receiving the revelation on a Monday. The migration from Makkah to Medina also took place on a Monday. The honour of his arrival in Medina was also on the same day. His (ﷺ) call to the Court of Allah also came on that day. He (ﷺ) passed away on a Monday.

The Jews' hatred for Muslims grew

Ibn Ishaq (ra) writes that there was an old Jew named Shash bin Qais who had great jealousy and hostility towards Muslims. Once, he passed by a gathering of the Companions of the Prophet (ﷺ) in which the people of the two tribes of Aws and Khazraj were sitting and talking to each other in a friendly atmosphere. Seeing them, the fire of jealousy flared up within him that the two tribes had ended their mutual enmity of ignorance and were living in a different way. So, he ordered a Jew who was with him to go to this gathering and sit with them and mention the war of Ba'ath and the events before it. In this regard, he recounted some aphorisms that have been said from both sides. This Jew did so, which resulted in a fight between Aws and Khazraj. The people started arguing and boasting about one another until one of them said that, if desired, they were ready for this war. The two groups became extremely tense over what had been fought before, and the other party said, "Come, let us prepare. There will be a fight in Harrah. Weapons... Weapons...

These people took their weapons and set out for Harrah. It was about to start a bloody battle, but the Messenger of Allah (ﷺ) was informed of this.

He (ﷺ) rushed to them with his companions and said, "O community of Muslims! By Allah, will you not call upon the people of ignorance while I am alive?" And that too after Allah has honoured you with the call to Islam and has united your hearts by cutting off the ties of ignorance with it and saving you from disbelief. After hearing the Prophet's advice, the Companions realized that their action was a blow from Satan and an enemy trick. So, they started crying. Aws and Khazraj fought each other and returned in such a state that Allah extinguished the fire that had been set by their enemy, Shash bin Qais.
(Ibn Hisham)

The Jews had started all these movements before Badr and had started to violate this treaty, and the Companions were patient in the hope that the Jews would convert to Islam, and besides, the Muslims did not want an atmosphere of insecurity and discord in the region.

The Tragedy of the Death of Hazrat Ruqayyah (RA)

Ramadan 2 AH, 624 CE

When the Messenger of Allah (ﷺ) left Medina for the Battle of Badr, his daughter, Hazrat Ruqayyah (RA), was seriously ill. The Messenger of Allah (ﷺ) had asked Hazrat Uthman (RA) (her husband) to stay in Medina to take care of her. But she died before the Messenger of Allah (ﷺ) returned.

The Messenger of Allah (ﷺ) sent Hazrat Abdullah bin Rawaha (RA) and Hazrat Zaid bin Harith (RA) to Medina to convey the good news of the victory of the Battle of Badr. Hazrat Usama bin Zaid (RA) had come to Medina as his deputy. The news of the victory of the Battle of Badr reached Medina on the 18th of Ramadan, 2AH.

At that time, the burial of Hazrat Ruqayyah (RA), the daughter of the Holy Prophet (ﷺ) and the wife of Uthman Ghani (RA), was underway. The Holy Prophet (ﷺ) had left Hazrat Uthman Ghani (RA) in Medina to look after her.

At the time of her death, Hazrat Ruqayyah (RA) was twenty-one (12) years old, and she was buried in Jannatul Baqi.

The Martyrdom of Syedna Ameer Hamza (RA)

Syedna Hamza (RA) was the uncle, cousin and foster brother of the Holy Prophet (ﷺ). He was an excellent horseman, swordsman, and archer. He was very fond of hunting.

The disbelievers of Makkah did not let any opportunity pass to harm the Messenger of Allah (ﷺ). Once, Abu Jahl passed by the Messenger of Allah (ﷺ) near Mount Safa, and he cursed him. He (ﷺ) remained silent and did not answer him. After that, he picked up a stone and hit him on the head, which injured him and caused blood to flow out. Then he went to the Kaaba and sat in the assembly of the Quraysh.

A slave girl of Abdullah bin Jadaan was watching the whole scene from her house on Mount Safa. When Hazrat Hamza (RA) returned from hunting with a bow and arrow, she told him all about Abu Jahl's actions. Hazrat Hamza (RA) became furious. He was the strongest young man among the Quraysh. After hearing the whole story, he went straight to Abu Jahl and addressed him.

O coward who applies perfume to the buttocks! You have abused and beaten my nephew, although I, too, am of the same religion. After that, he hit him with a bow with such force that he was badly injured. At this, the people of the Banu Makhzoom tribe of Abu Jahl and the Banu Hashim tribe of Hazrat Hamza (RA) became furious against each other, but Abu Jahl silenced them by saying, "Let Abu Umar go, I have indeed wronged his nephew."

Hazrat Hamza (RA), after receiving the news of Abu Jahl, went to the Messenger of Allah (ﷺ) and said, "Nephew! You will be happy to hear that I have taken revenge on Abu Jahl for you." The Messenger of Allah (ﷺ) said, "Uncle, I am not happy with such things. Yes, if you become a Muslim, I will be very happy." Hearing this, Hazrat Amir Hamza (RA) immediately accepted Islam.

Hazrat Hamza (RA) is at number forty-nine (39) among those who became Muslims. Hazrat Hamza (RA) became a Muslim, which gave strength to the weak group of Muslims. At that time, the Messenger of Allah (ﷺ) was staying in Dar-ul-Arqam. The infidels of Makkah, who had become very bold in insulting the Muslims and the Messenger of Allah (ﷺ), became a little

cautious after Hazrat Hamza (RA) became a Muslim.

In the Battle of Badr, Hazrat Amir Hamza (RA) and Hazrat Ali Murtaza (RA) had sent two great leaders of the infidels, brothers Utbah and Shaybah and their father Walid, to hell. In the Battle of Uhud in 3AH, the polytheists of Makkah attacked Medina to avenge their defeat at Badr, and the two forces faced each other at Uhud.

A slave (Wahshi) who was given the lure of cattle (independence) to kill Hazrat Amir Hamza (RA) was following Hazrat Hamza (RA) until he saw Hazrat Hamza (RA) riding a camel and killing them. No one could stand against him. Wahshi was preparing to kill him, sometimes hiding behind trees and sometimes behind rocks, waiting for him to come close.

Wahshi saw Hazrat Hamza (RA) killing Sabah bin Abdul Uzza, so Wahshi took out his spear and threw it at him, which hit him and missed. He tried to attack Wahshi but fell. Wahshi watched him from a distance until he was martyred. After that, the savage approached and took out his spear and returned to the army. He had no business with anyone but himself; he had killed him only to

be free, so when he came to Makkah, he got freedom.

Hind (wife of Abu Sufyan, daughter of Utbah, niece of Shaybah and sister of Walid) found the opportunity and came to the body of Hazrat Hamza (RA) and cut off his nose, ears and eyes and cut out his chest and cut out his liver and chewed it with her teeth, but could not swallow it. That is why she became famous for eating livers.

Hazrat Zubair bin Awam (RA)'s mother, Hazrat Safiyyah (RA), daughter of Abdul Muttalib, was the real sister of Hazrat Hamza (RA). When she came to see the body, Hazrat Zubair (RA) stopped her from seeing it. She refused, so Hazrat Safiyyah (RA) said, "I have come to know that his body has been mutilated. I have not come to lament. I will be patient and pray for his forgiveness." Hearing this, the Holy Prophet (ﷺ) allowed her to see it. She saw her brother's body and pieces of his liver scattered on the ground. Then she said, "O Messenger of Allah! "Inna Lillahi wa Inna Ilahi Rajun" (انا للّٰه وانا اليه راجعون)

The martyrdom of Hazrat Zaid bin Haritha (RA)

The Holy Prophet (ﷺ) loved Hazrat Zaid bin Haritha (RA) very much and had adopted him as his son. Hazrat Zaid (RA) also refused to go with his parents out of love for the Holy Prophet (ﷺ).

The Holy Prophet (ﷺ) sent Hazrat Harith bin Umair (RA) with a letter to invite the King of Basra to Islam. Hazrat Harith bin Umair (RA) reached Mautah, east of Jordan, with the letter, when Amir Ghassan Sharjeel bin Amr (RA) arrested him and had him killed. When this news reached the Holy Prophet (ﷺ), he was deeply shocked. He (ﷺ) prepared an army of three thousand Mujahideen and sent it towards Mautah. Hazrat Zaid bin Haritha (RA) was made its commander. The Holy Prophet (ﷺ) said that if Zaid (RA) were martyred, Ja'far bin Abu Talib (RA) would lead the army. And if Ja'far (may Allah be pleased with him) is also martyred, then Abdullah bin Rawaha (may Allah be pleased with him) will lead the army, and if Abdullah bin Rawaha (may Allah be pleased with him) is also martyred, then the Mujahideen of Islam will choose whoever they consider best among themselves as their leader.

The Muslim army set out in the name of Allah Almighty. When they reached Ma'an, east of Jordan, the King of Rome entered the field with an army of one hundred thousand. Another 100,000 Arab polytheists joined them. An army of two hundred thousand came to confront the Muslims. The Muslims spent two nights in Ma'an in continuous peace consultations and planned from a war perspective. Some Mujahideen thought that the Messenger of Allah (ﷺ) should be informed about the number of the enemy and that his order should be awaited. Some Mujahideen thought that we have never fought on the basis of numbers, nor have we fought the enemies on the basis of strength and abundance. We have always fought for the trust of Allah Almighty and for the glory of the religion, whether we become victorious or martyrs.

At the place of Mautah, both armies faced each other. The Muslim army consisted of three thousand Mujahideen, and the Roman army numbered two hundred thousand. In this battle, the Muslims fought in such a way that the Romans were threatened, and the threat of the Muslims was embedded in their hearts.

To protect the flag given by the Messenger of Allah (ﷺ), Hazrat Zaid bin Haritha (RA) fought with

great bravery and courage, was severely wounded by the swords and spears of the enemy and was martyred. After him, Hazrat Ja'far bin Abu Talib (RA) took up the flag and continued to protect it, until his arms were cut off and he also suffered martyrdom. After him, Hazrat Abdullah bin Rawaha (RA) went forward and held the flag, raised it and bravely faced the enemy. Soon after, he too was martyred while fighting in the way of Allah. After his martyrdom, Hazrat Khalid bin Walid (RA) took over the flag. He had just converted to Islam, but he was a skilled warrior. He adopted a war strategy based on his experience that resulted in the Muslims being defeated and safe, and he saved the remaining army from the fierce attacks of the enemy.

When the news of the Battle of Mautah reached the Messenger of Allah (ﷺ) and the martyrdom of three commanders of the Islamic army, the Messenger of Allah (ﷺ) became so sad that he had never felt it before. As soon as he heard the news, he immediately went to their families to offer his condolences.
(Al-Sirat al-Nabawiyya. Ibn Hisham)

The Martyrdom of Hazrat Ja'far bin Abi Talib (RA) and Abdullah bin Rawaha (RA)

Hazrat Ja'far bin Abi Talib (RA) was the cousin of the Messenger of Allah (ﷺ) and also resembled him very much. The Messenger of Allah (ﷺ) loved him very much. Hazrat Ja'far (RA) and his wife, Hazrat Asma bint Umays (RA), had become Muslims at the very beginning. He is counted among the early converts (Sabiqun Awalun). At that time, the Messenger of Allah (ﷺ) had not settled in Dar al-Ar-Qum. Hazrat Abu Bakr Siddique (RA) invited him to Islam, which he accepted. He was among the Muslims who faced severe hardships in the early days. As soon as the order to migrate to Abyssinia was received, he migrated to Abyssinia with his wife, Hazrat Asma bin Umays (RA). He introduced Islam to the Negus king with great eloquence, and as a result, the Negus king was very impressed and became a Muslim at his hands. Hazrat Ja'far bin Abi Talib (RA) and his wife lived in Abyssinia for fourteen years with honour, dignity, peace, and tranquillity, and his son Abdullah bin Ja'far (RA) was born there.

Hazrat Mus'ab bin Zubair (RA) narrates that a son was born to the ruler of Abyssinia, Negus. A few days before this, Hazrat Asma bin Umays (RA) had given birth to a son, Abdullah bin Ja'far (RA). King Negus sent a message to Hazrat Ja'far bin Abu Talib (RA) asking what name he had given to his son. He spoke! Abdullah. Negus also named his son Abdullah. Hazrat Asma (RA) adopted the child and breastfed him along with her son, Abdullah, for the entire period. As a result, Hazrat Asma (RA) held a very high status among them. Whoever was a Muslim in Abyssinia would definitely inform Hazrat Asma (RA).
(Quraysh lineage)

On 7AH, Hazrat Jafar (RA) bid farewell to Abyssinia and migrated to Medina with other Muslims. At that time, the Messenger of Allah (ﷺ) was returning after conquering Khaybar. The Messenger of Allah (ﷺ) was very happy to see Hazrat Ja'far (RA) and spoke! Today, I do not know which of the two I am happier about, the conquest of Khaybar or the arrival of Ja'far (RA).

Not long after Hazrat Ja'far (RA) came to Medina, the Messenger of Allah (ﷺ) prepared an army to fight the Romans in the land of Syria, appointed Hazrat Zaid bin Haritha (RA) as its commander, and said: If Zaid bin Haritha (RA) is

martyred, then appoint Ja'far bin Abi Talib (RA) as the Amir, and if he is also martyred, then appoint Abdullah bin Rawaha (RA) as the Amir, and if Abdullah bin Rawaha (RA) is also martyred, then appoint anyone he wants as the Amir.

When these Muslims reached a town called Mautah, which was located in the upper region of Syria, Jordan. The Muslims saw that a hundred thousand Roman soldiers were encamped there, and about one hundred thousand Arabs from the Banu Lakham, Jadham, and Qada'ah tribes were present in the field to help the Christians. The Muslim army consisted of three thousand Mujahideen.

When the two armies came face to face, the battle began. A fierce battle ensued, and the commander, Zaid bin Haritha (RA), attacked the enemy and killed many of the infidels, and he was martyred. Hazrat Ja'far bin Abi Talib (RA) jumped up and raised the flag. He held it high. Hazrat Jafar (RA) was riding a horse, the enemy struck his arm with such force that it was cut off and fell. He (RA) took the flag in his other arm. The enemy also struck his other arm and cut it off, so he (RA) held the flag against his chest and held it high with his other arm. The enemy struck

him with such force that he was cut into two pieces, and he (RA) was also martyred.

In exchange for his two arms, Allah Almighty granted him two wings (wings) in Paradise, with which he flies around in Paradise. That is why he was nicknamed Jafar Tayyar (RA) and Jafar Al-Janaheen (Tayyar means "flying," and Dhul-Janaheen means "having two arms").

It is narrated in Sahih Bukhari from Hazrat Abdullah bin Umar (RA) that on the day of the Battle of Mautah, I stood beside Hazrat Ja'far (RA) when he had been martyred, and I threw a spear at his body and struck him with my sword.

He counted fifty wounds, none of which were followed by another wound. In one narration, it is said that he had ninety wounds on his body.

After the martyrdom of Hazrat Jafar Tayyar (RA), Hazrat Abdullah bin Rawaha (RA) rode a horse, held the flag and entered the field. After fighting the enemy for a while, he, too, was martyred. At that time, a companion named Thabit bin Arqam (RA) from the Banu Ajlan tribe raised the flag and said, "The Muslims should appoint one of their men as the commander." The people asked that he should be the commander, but he said, "I cannot do this." After that, the Muslims

appointed Hazrat Khalid bin Walid (RA) as the commander. This was the first time after his conversion to Islam that he fought on behalf of the Muslims. After raising the flag, he attacked the enemy in full force.

It is narrated from Hazrat Khalid bin Walid (RA) that on the occasion of the Battle of Mautah, nine of my swords broke. Then I was left with only one Yemeni Bana (i.e. a small sword).
(Sahih Bukhari)

On the day of the Battle of Mautah, the Messenger of Allah (ﷺ) was in Medina when no news had come from the battlefield. Through revelation, he (ﷺ) said: Hazrat Zaid (RA) took the flag and was martyred, then Ja'far (RA) took it and was martyred, then Hazrat Ibn Rawaha (RA) took it and was also martyred. During this time, tears were in his eyes. Until one of the swords of Allah took the flag and fought such a battle that Allah won over him. From that time on, Hazrat Khalid bin Walid (RA) started being called Saifullah. (Sahih Bukhari)

A few days after the army set out, the Messenger of Allah (ﷺ) stood on the pulpit and ordered the people to gather. When the people gathered, the Messenger of Allah (ﷺ) said, "May Allah be pleased with him! Should I not tell you the news

of the army that I have learned through revelation?"

The Mujahideen set out and faced the enemy. The commander of the army, Zaid bin Haritha (RA), was martyred while giving a speech of bravery. Pray for his forgiveness, and the people prayed for his forgiveness. After that, Ja'far bin Abi Talib (RA) carried the banner of the army of Islam. He also died while fighting the enemy. Pray for his forgiveness, and the people prayed for his forgiveness. After that, Abdullah bin Rawaha (RA) carried the banner of Islam. He also fought bravely and was martyred while giving a speech of bravery. Pray for his forgiveness, and the people prayed for his forgiveness.

Then the Messenger of Allah (ﷺ) said! After that, Khalid bin Walid (RA) took the flag of the army of Islam, and he became the Amir. The Messenger of Allah (ﷺ) raised two fingers of his blessed hand towards the sky and spoke!

اَللّٰهُمَّ هُوَ سَيْف'' مِّنْ سُيُوْفِ اللّٰهِ

O Allah! He is one of the swords of Allah.

''فَانْتَصِرْبِهٖ''

"So, help Islam with him."

From that day on, Hazrat Khalid bin Walid's (RA) name "Saifullah" became famous.
(Musnad Ahmad, Sunan an-Nasa'i)

Hazrat Asma bint Umays (RA) narrates that when Ja'far (RA) and his companions were martyred; the Messenger of Allah (ﷺ) came to my house.

I had dyed the leather skins, kneaded the dough, washed the children, applied oil on their heads and dressed them in clean clothes. The Messenger of Allah (ﷺ) said: Bring Ja'far's children to me. I brought all the children to the Messenger of Allah (ﷺ), and he loved them. I saw that tears were flowing from his eyes. I was frightened. I said: O Messenger of Allah (ﷺ)! My parents sacrificed for you. Is that good? Has any news reached you about Ja'far (RA) and his companions? He (ﷺ) said: Yes! They have all been martyred today. Hazrat Asma (ﷺ) says that upon hearing this, my senses became weak. I stood up from there, weeping and wailing. When I started crying, women started gathering at my house. The Messenger of Allah (ﷺ) got up from there and went to his house and said to his family: Do not forget the family of Ja'far (ﷺ) today, prepare food for them, they are grieving for their leader.
(Musnad Ahmad, Sunan Abu Dawud)

The Tragedy of Bir Mauna

Abu Bara' Amir bin Malik bin Ja'far bin Kilab bin Rabi'ah bin 'Amir bin Sa'sa'ah came to the service of the Messenger of Allah (ﷺ) in Medina. He (ﷺ) invited him to Islam. He did not become a Muslim, but he did not look at Islam with hatred. He said, "I am concerned about my people." He said, "You (ﷺ) send some people with me to Najd with me and invite my people to Islam and advise them." He (ﷺ) said, "I fear that the people of Najd will harm the Muslims." He said, "Do not worry about the people of Najd; they will be under my protection." He (ﷺ) accompanied a group of seventy (70) companions led by Hazrat Mundhir bin Umar Samadi (may Allah be pleased with them). All of them were reciters and memorizers of the Quran. Hazrat Mundhir bin Umar (may Allah be pleased with him) was one of the companions who used to cut firewood during the day and sell it to provide food for the people of Suffah. They used to recite and teach the Quran and spend the night in prayer. He used to stand in the presence of Allah in prayer and supplication.

When these people reached the well of Bir-Mauna between the lands of Banu 'Amir and Harrah Banu Sulaym, the letter of the Holy

Prophet (ﷺ) reached 'Amir bin Tufail through the hands of Hazrat Haram bin Muljan (RA). This Amir bin Tufail was the nephew of Abu Bara 'Amir bin Malik. He did not even read the letter; he pointed to a man, and he hit Hazrat Haram bin Muljan (may Allah be pleased with him) from behind with a spear so hard that he fell. Seeing the blood, Hazrat Haram (may Allah be pleased with him) said:

Allahu Akbar! By the Lord of the Kaaba, I have succeeded and have become a martyr.

After that, he called out to his people, the Banu 'Amir, to kill these Muslims. They did not listen to him in view of Abu Bara's shelter, so he, in despair, called out to Banu Sulaym. The three tribes of Banu Sulaym, Usayyah, Rael and Daquan agreed and, without any crime, began to kill these Muslims. Among them, only Hazrat Ka'b bin Zaid bin Najjar (RA) survived, although he was wounded.

Two companions of Hazrat Umar bin Umayyah al-Zamzi (may Allah be pleased with him) and Hazrat Mundhir bin Uqbah bin Amir (RA) were herding camels nearby. They saw birds flying over the scene of the incident. When they reached the spot, they martyred Hazrat Mundhir

bin Uqbah (may Allah be pleased with him) and arrested Hazrat Umar bin Umayyah al-Zamzi (may Allah be pleased with him). When they came to know that he belonged to the Mudar tribe, they shaved his forehead and freed him on the basis of his mother's vow to free a slave. Hazrat Umar bin Umayyah al-Zamzi (may Allah be pleased with him) arrived in Medina with news of this painful incident.

The Messenger of Allah (ﷺ) was told the whole situation. He (ﷺ) was deeply saddened by the martyrdom of his companions through this injustice and deceit. He (ﷺ) prayed for them for a month. Within a month, Amir bin Tufail fell ill with the plague, and Abu Bara Amir bin Malik died within a week. This incident occurred in 4AH, 625 AD.

Allah Almighty revealed to the Messenger of Allah (ﷺ) what he knew from the martyrs: Tell our people that when we meet our Lord, He is pleased with us and we are pleased with Him. After that, the Messenger of Allah (ﷺ) stopped reciting this Qunut. (Bukhari)

Qunut Nazilah is:

اَللّٰهُمَّ اهْدِنِیْ فِیْمَنْ هَدَیْتَ وَعَافِنِیْ فِیْمَنْ عَافَیْتَ وَتَوَلَّنِیْ فِیْمَنْ
وَتَوَلَّیْتَ وَبَارِکْ لِیْ فِیْمَآ اَعْطَیْتَ وَقِنِیْ شَرَّ مَا قَضَیْتَ فَاِنَّکَ تَقْضِیْ
وَلَا یُقْضٰی عَلَیْکَ اِنَّه‘ لَا یَذِلُّ مَنْ وَّالَیْتَ وَلَا یَعِزُّ مَنْ عَادَیْتَ
تَبَارَکْتَ رَبَّنَا وَتَعَالَیْتَ وَنَسْتَغْفِرُکَ وَنَتُوْبُ اِلَیْکَ اَللّٰهُمَّ اغْفِرْ
لَنَا وَلِلْمُؤْمِنِیْنَ وَالْمُؤْمِنٰتِ وَالْمُسْلِمِیْنَ وَالْمُسْلِمَاتِ وَاَلِّفْ بَیْنَ
قُلُوْبِهِمْ وَاَصْلِحْ ذَاتَ بَیْنِهِمْ وَانْصُرْهُمْ عَلٰی عَدُوِّکَ وَعَدُوِّهِمْ
اَللّٰهُمَّ الْعَنِ الْکَفَرَةَ الَّذِیْنَ یَصُدُّوْنَ عَنْ سَبِیْلِکَ وَیُکَذِّبُوْنَ
رُسُلَکَ وَیُقَاتِلُوْنَ اَوْلِیَآءَکَ ط اَللّٰهُمَّ خَالِفْ بَیْنَ کَلِمَتِهِمْ وَزَلْزِلْ
اَقْدَامَهُمْ وَشَتِّتْ شَمْلَهُمْ وَفَرِّقْ جَمْعَهُمْ وَخَرِّبْ بُیُوْتَهُمْ وَدَمِّرْ
دِیَارَهُمْ وَکَسِّرْ اَعْمَارَهُمْ وَقَرِّبْ اٰجَالَهُمْ وَاَنْزِلْ بِهِمْ بَاْسَکَ
الَّذِیْ لَا تَرُدُّه‘ عَنِ الْقَوْمِ الْمُجْرِمِیْنَ

اَللّٰهُمَّ اِنَّا نَجْعَلُکَ فِیْ نُحُوْرِهِمْ وَنَعُوْذُبِکَ مِنْ شُرُوْرِهِمْ اَللّٰهُمَّ لَا
تُسَلِّطْ عَلَیْنَا مَنْ لَّمْ یَرْحَمْنَآ اَللّٰهُمَّ اَعِزَّ الْاِسْلَامَ وَالْمُسْلِمِیْنَ
اَللّٰهُمَّ انْصُرِ الْاِسْلَامَ وَالْمُسْلِمِیْنَ اَللّٰهُمَّ انْصُرْ عَسَاکِرَ

اَلْمُسْلِمِيْنَ اللّٰهُمَّ انْصُرْ جَمَاعَةَ الْمُوَحِّدِيْنَ وَاخْذُلِ الْكَفَّارَ

وَالْمُشْرِكِيْنَ وَاَهْلِكِ الْكُفَّارَ وَالْمُشْرِكِيْنَ وَصَلِّ عَلَى النَّبِيِّ (ط)

O Allah, guide me among those whom You have guided, grant me well-being among those whom You have granted well-being, take me into Your care among those whom You have taken into Your care, bless me with what You have given, and protect me from the evil of what You have decreed. Indeed, You decree, and none can decree over You. Surely, the one whom You befriend is never humiliated, and the one whom You oppose is never honoured. Blessed are You, our Lord, and Most Exalted. We seek Your forgiveness and turn to You in repentance.

O Allah, forgive us, and the believing men and believing women, and the Muslim men and Muslim women. Unite their hearts, reconcile their relationships, and grant them victory over Your enemies and their enemies.

O Allah, curse the disbelievers who turn people away from Your path, deny Your messengers, and fight Your allies. O Allah, sow discord among them, shake their footing, scatter their ranks, divide their gathering, destroy their homes, demolish their dwellings, shorten their lifespans, hasten their appointed terms, and send down upon them Your

punishment, which is not turned away from the criminal people.

O Allah, we place You before them and seek refuge in You from their evil. O Allah, do not give authority over us to those who show us no mercy. O Allah, grant honour to Islam and the Muslims. O Allah, grant victory to Islam and the Muslims. O Allah, grant victory to the armies of the Muslims. O Allah, grant victory to the community of those who affirm Your Oneness, disgrace the disbelievers and the polytheists, destroy the disbelievers and the polytheists, and send blessings upon the Prophet. (End)

The tragedy of Raji

Some people came to the Messenger of Allah (ﷺ). Adel and Qara (brothers of Banu Asad) came to the Messenger of Allah (ﷺ) and said, "Our entire nation has decided to accept Islam. You (ﷺ) should send with us some people who have learned the religion and can teach us the Quran." He (ﷺ) sent ten (10) or six (6) people from the Companions with them and made Hazrat Asim (may Allah be pleased with him) bin Thabit their leader. This group included Asim bin Thabit, Mursad bin Abi Murshad, Abdullah bin Tariq, Khubaib bin Adi, Zaid bin Duthna, Khalid bin Abi Bakir, and Mut'im bin Ubaid (رضي الله عنهم).

When they reached a spring called Raji' in the tribe of Hudhayl between Rabi' and Jeddah, Qara and Adel sent the people of Banu Lihyan, a branch of the tribe of Hudhayl, after them. About one hundred archers followed them. The companions took refuge behind a hill. They surrounded them and said, "We were only testing you. Come down. We will not kill anyone." But Hazrat Asim (RA) refused to come down and continued to fight them. Finally, they captured two men (Hazrat Khubaib (RA) and Abdullah bin Tariq (RA) and all the others were martyred.
This tragedy occurred in Safar, 4 AH (625 CE).

Hazrat Ali's mother, Fatima (RA), the daughter of Asad, died

The death of Hazrat Fatima bint Asad (RA) is one of the most glorious events in the life of the Prophet Muhammad (ﷺ). She was the granddaughter of the chief of Quraysh, Hashim bin Abdul Manaf, the niece and daughter-in-law of Hazrat Abdul Muttalib, the wife of Hazrat Abu Talib, the aunt and sister-in-law of the Holy Prophet (ﷺ), the mother of Hazrat Ja'far Tayyar (RA), the martyr and the lion of Allah, Hazrat Ali (RA), and the beloved of the Lady of Paradise, Syeda-tul-Nisa, Hazrat Fatima al-Zahra (RA), the beloved of the Holy Prophet (ﷺ). Hazrat Fatima (RA)'s father was Asad bin Hashim, the brother of Hazrat Abdul Muttalib. Hazrat Fatima bint Asad (RA) had four sons and three daughters. Among the boys were Talib, Aqeel (RA), Ja'far (RA), and Ali (RA), and among the girls were Umme Hani (RA), whose real name was Hind, Jumana, and Rabita. Hazrat Fatima bint Asad (RA) had converted to Islam at an early age. She (RA) supported the Messenger of Allah (ﷺ) at every opportunity. She (RA) stayed with the Messenger of Allah (ﷺ) in Shueb-e-Abi Talib for three years in difficult circumstances. When the Messenger of Allah (ﷺ) received the news of the death of his

aunt, Hazrat Fatima (RA), bint Asad, he (ﷺ) immediately went to the house where the deceased was and stood over her and said:

O, my mother! May Allah have mercy on you. You were the mother after my mother. You used to be hungry, but you fed me; you used to need clothes, but you clothed me. After that, he (ﷺ) expressed his mercy on the grieving family and instructed them to shroud her in my shirt. Then he (ﷺ) ordered Hazrat Usama bin Zaid (RA) and Hazrat Abu Ayyub Ansari (RA) (hosts of the Prophet ﷺ) to go to Jannatul Baqi and dig the grave. When they had dug the upper part of the grave, the Holy Prophet (ﷺ) himself descended and dug the grave with his blessed hands, and himself took out the soil from it. After that, he (ﷺ) lay down in it and prayed: O Allah, forgive my mother and expand her grave. Having prayed this prayer, he (ﷺ) came out of the grave, holding his blessed beard in his hand with great sorrow, and tears were flowing down his cheeks. She (RA) passed away in 4 AH 626AD.

It is narrated that upon the death of Hazrat Ali's (RA) mother, "the Prophet (ﷺ) said that Allah Almighty has ordered seventy thousand angels to send blessings upon Hazrat Fatimah bint Asad (RA).

The story of the most humiliated person being expelled from Medina

In Sha'ban 5AH/627 AD, the Messenger of Allah (ﷺ) was staying at the spring of Mar-Yasi' after completing the battle against Banu Al-Mustaliq, when some people started to draw water from the spring. Among them was a worker of Hazrat Umar (peace and blessings of Allah be upon him) named Jahjah Al-Ghaffari. A man was pushing his hand against the water, and the two of them started fighting. Then Jahjah shouted!

"O people of the Ansar, come to help."

And the sound of the trumpet was heard:

"O people of the Muhajireen, come to help."

As soon as the Messenger of Allah (ﷺ) heard the news, he went there and said, "I am among you, and the call of ignorance is going on, so leave it. It stinks."

When Abdullah bin Ubayy heard about this incident, he became angry and said, "Have these people done such a thing? They have come to our land and become our rivals and opponents. By God! The example between them and us is the same as that of the ancients, who

said, 'You should feed your dog and make it fat so that it will eat you up.' Listen, by God! If we return to Medina, the most respected person among us will take out the humblest person, then he turned to those present and spoke. You have brought this calamity upon yourselves. You have brought them into your city and divided your wealth. Look, stop giving them whatever you have in your hands, they will leave your city and go somewhere else. At that time, a young man named Hazrat Zaid bin Arqam (may Allah be pleased with him) was also present in this gathering. He told this to his uncle, and his uncle informed the Messenger of Allah (ﷺ). At that time, Hazrat Umar Farooq (RA) was also present there, and he said to the Messenger of Allah (ﷺ) to tell Hazrat Ubad bin Bishr (RA) to kill him. He (ﷺ) said! Hazrat Umar Farooq (RA) How will this be appropriate? People will say that Muhammad (ﷺ) is killing his companions.

The Messenger of Allah (ﷺ) ordered the caravan to move. When the people started moving, Hazrat Usayd bin Khuzair (RA) inquired that you (ﷺ) had ordered the caravan to move at an untimely time. He (ﷺ) said, "Perhaps you are not aware of what your companion has done; he has found out what he has done."

He (ﷺ) said! He thought that if he returned to Medina, the most honourable man would expel the most humiliated man from Medina. He said! If you (ﷺ) wish, we will expel him from Medina.

By God! He is humiliated, and you (ﷺ) are honourable. Then he said:

O Messenger of Allah (ﷺ)! You (ﷺ) accompanied him because, by Allah! Allah Almighty brought you (ﷺ) to us at a time when his people were preparing a crown of pearls for him to wear. Therefore, now he thinks that you (ﷺ) have taken away his kingship from him.

Upon reaching Medina, when Abdullah bin Ubayy came to know that what he had said had reached the Messenger of Allah (ﷺ), he came to him (ﷺ) and swore that I had not said what he had told you (ﷺ). The Ansar who was sitting there also said that Hazrat Zaid bin Arqam (RA) was still a child, maybe there was some misunderstanding in what he heard, and he was not remembering it properly. Therefore, they accepted what he (Abdullah bin Ubayy) said as the truth.

When Hazrat Zaid bin Arqam (RA) learned of this matter, he was very sad, and, in shock, he mostly

stayed at home. Until Allah Almighty revealed verses from the Quran to prove his truth.

هُمُ الَّذِيْنَ يَقُوْلُوْنَ لَا تُنْفِقُوْا عَلٰى مَنْ عِنْدَ رَسُوْلِ اللّٰهِ حَتّٰى يَنْفَضُّوْا ؕ وَلِلّٰهِ خَزَآئِنُ السَّمٰوٰتِ وَالْاَرْضِ وَلٰكِنَّ الْمُنٰفِقِيْنَ لَا يَفْقَهُوْنَ(۷)يَقُوْلُوْنَ لَئِنْ رَّجَعْنَاۤ اِلَى الْمَدِيْنَةِ لَيُخْرِجَنَّ الْاَعَزُّ مِنْهَا الْاَذَلَّ ؕ وَلِلّٰهِ الْعِزَّةُ وَلِرَسُوْلِهٖ وَلِلْمُؤْمِنِيْنَ وَلٰكِنَّ الْمُنٰفِقِيْنَ لَا يَعْلَمُوْنَ (۸)

(سورۃ المنافقون:۸-۷)

They are the ones who say: "Spend not on those who are with Allah's Messenger, until they desert him." And to Allah belong the treasures of the heavens and the earth, but the hypocrites comprehend not. (7) They (hypocrites) say: "If we return to Al-Madinah, indeed the more honourable ('Abdullah bin Ubai bin Salol, the chief of hypocrites at Al Madinah) will expel therefrom the meaner (i.e. Allah's Messenger ﷺ)." But honour, power and glory belong to Allah, and to His Messenger (Muhammad ﷺ), and to the believers, but the hypocrites know not. (8)

(Surah Al-Munafiqun: 8-7)

Hazrat Zaid bin Ar-Qum (may Allah be pleased with him) said that the Messenger of Allah (ﷺ) called me and recited these verses to me and said, "Allah has confirmed your statement." (Bukhari)

In contrast, the son of this hypocrite, whose name was also Abdullah (may Allah be pleased with him), was of an entirely different character. He was extremely righteous and was among the virtuous Companions. He dissociated himself from his father and stood with his sword drawn, saying that when Abdullah ibn Ubayy came, he would not allow him to proceed until the Messenger of Allah (ﷺ) gave permission, and until he admitted, "I have been humiliated, and the Messenger of Allah (ﷺ) is the one who is honoured." When his father arrived, he did not permit him to go forward. This continued until the Messenger of Allah (ﷺ) came and interceded on his behalf.

Hazrat Abdullah (may Allah be pleased with him) bin Abdullah bin Ubayy said to the Messenger of Allah (ﷺ), "O Messenger of Allah (ﷺ)! If you intend to kill him, then tell me:

By Allah! I will present his head to you.
(Ibn Hisham)

The incident of Ifk

Sha'ban 5AH/ 627 AD

It was the custom of the Messenger of Allah (ﷺ) that whenever he went on a journey, he would draw lots among his chaste wives to decide which one would accompany him. In this expedition, the name of Hazrat Aisha Siddiqah (RA) was drawn, so the Prophet (ﷺ) took her with him, and on his return, he had to camp at a certain place. Umm al-Mominin Hazrat Aisha Siddiqah (RA) went to relieve herself, and the necklace she had taken from her sister to wear fell somewhere and was lost. When she realized it, she immediately went to the place where she had lost the necklace. When the men who used to place the howdah on the camel did so, they thought Hazrat Aysha (may Allah be pleased with her) was inside, so they lifted it and placed it on the camel. Since Hazrat Aysha Siddiqah (RA) was young, these people did not even feel the weight, and the order was given to move on.

When Hazrat Aisha Siddiqa (RA) returned after searching for the necklace, she saw that the caravan had left and the field was empty. She sat there thinking that if she did not find them, they would come back and search for her.

During this time, Hazrat Aisha (RA) noticed that Hazrat Safwan bin Mas'ud (RA) was responsible for taking care of anyone's belongings when the caravan left. When he saw her (RA), he was surprised. When he came closer, he recognized her and said, "The wife of the Messenger of Allah (ﷺ) said, (انا للّٰه وانا اليه راجعون) 'Inna Allah wa Inna Ilahi Rajion.'" Her eyes opened at this sound. Before the order to veil came, Hazrat Safwan bin Mas'ud (may Allah be pleased with him) had seen Hazrat Aisha (may Allah be pleased with her) and therefore recognized her. Hazrat Safwan (may Allah be pleased with him) made the camel sit near her and made Hazrat Aisha Siddiqa (may Allah be pleased with her) ride on the camel.

Hazrat Safwan (may Allah be pleased with him) did not say anything or ask anything except, (انا للّٰه وانا اليه راجعون)"Inna Lillahi wa Inna Ilahi Rajion." he put Hazrat Bibi Aisha (may Allah be pleased with her) on the camel and, holding her reins, he came and met the caravan on foot. It was exactly noon; the caravan had already set off. He was in this condition when the evil enemy of Allah, Abdullah bin Ubayy, came; he got an opportunity to vent his anger. His hidden hypocrisy and satanic jealousy were awakened. He slandered the mother of the Believers and

slandered her. His companions used to support him, and some weak believers were also misled by his words.

The other side of the Messenger of Allah (ﷺ) was completely silent, and for some days, there was no revelation. Different people started giving him (ﷺ) different advice. He (ﷺ) started waiting for Allah to know the truth of the matter. After that, he (ﷺ) spoke on the pulpit about Abdullah bin Ubayy's plea for deliverance from the torment. Hazrat Saad (RA) bin Mu'adh and Hazrat Usaid (RA) bin Jubayr started advising to kill him, but Hazrat Saad (RA) bin Ubadah, who also belonged to Banu Khazraj, to which Abdullah bin Ubayy belonged, did not support this.

On the other hand, Hazrat Aisha Siddiqa (RA) fell ill as soon as she returned from the expedition. She remained ill continuously for a month. She did not know anything about this accusation; however, one thing struck her: during her illness, the kindness and attention she had previously received from the Messenger of Allah (ﷺ) were not evident.

When her illness was over, one day she went to relieve herself with Umme Musta' (RA) by chance, Umme Musta' (may Allah be pleased

with her) slipped. She cursed her son. Hazrat Aisha Siddiqa (may Allah be pleased with her) rebuked her for this, and she told her that her son was also among those who had accused her, and then she narrated the whole incident. Hazrat Aisha (may Allah be pleased with her) asked the Messenger of Allah (ﷺ) for permission to go to her parents' house to find out the truth about this matter. He (ﷺ) granted her permission. When she went there and learned about the whole situation, she began to cry uncontrollably and spent two nights and two days crying in this manner. He felt as if his heart would burst, and in that state, the Messenger of Allah (ﷺ) came to her. He delivered a sermon based on the Kalima Shahadat and said:

Such and such a matter has been revealed about you. If you are innocent of it, Allah will soon declare your innocence, and if you have committed any sin, then ask Allah for forgiveness and repent, because when a servant confesses his sin and seeks repentance before Allah, Allah accepts his repentance.

At that time, Hazrat Aisha Siddiqah's (may Allah be pleased with her) tears stopped, and not a single drop fell. She asked her parents to answer her. But they did not understand what to answer,

and then she said it herself! By Allah, I know that what you have heard has taken a good place in your hearts and you have accepted it as the truth. Therefore, if I deny it, and Allah knows best, you will not accept my statement as the truth. And if I confess it, although Allah knows best that I am wrong, you will accept it as the truth. In such a case, Allah has spoken for you and for me as the father of Hazrat Yusuf (AS) had said.

فَصَبْرٌ جَمِيْلٌ ط وَاللّٰهُ الْمُسْتَعَانُ عَلٰى مَا تَصِفُوْنَ ○

So, patience is best, and Allah is the Helper in what you describe.
(Surah Yusuf - 18)

After that, Hazrat Aisha Siddiqah (may Allah be pleased with her) went to the other side and lay down. At that time, the revelation began to descend upon the Messenger of Allah (ﷺ), and then the intensity and nature of the revelation ended. He (ﷺ) was smiling and the first thing he (ﷺ) said was: O Aisha (may Allah be pleased with her)! Allah has acquitted you, so his mother said with joy, "Aisha (may Allah be pleased with her), get up and thank the Messenger of Allah (ﷺ)." She said delicately, out of her pure nature and

her trust in the love of the Messenger of Allah (ﷺ), "By Allah, I will not get up, and I will only praise Allah." Here are the verses of the Quran that were revealed on this occasion in the acquittal of Hazrat Aisha Siddiqa (may Allah be pleased with her):

(In the name of Allah, the Most Gracious, the Most Merciful)

اِنَّ الَّذِيْنَ جَآءُوْ بِالْاِفْكِ عُصْبَةٌ مِّنْكُمْ ؕ لَا تَحْسَبُوْهُ شَرًّا لَّكُمْ ؕ
بَلْ هُوَ خَيْرٌ لَّكُمْ ؕ لِكُلِّ امْرِئٍ مِّنْهُمْ مَّا اكْتَسَبَ مِنَ الْاِثْمِ ۚ
وَالَّذِيْ تَوَلّٰى كِبْرَهٗ مِنْهُمْ لَهٗ عَذَابٌ عَظِيْمٌ ﴿۱۱﴾ لَوْلَآ اِذْ سَمِعْتُمُوْهُ
ظَنَّ الْمُؤْمِنُوْنَ وَالْمُؤْمِنٰتُ بِاَنْفُسِهِمْ خَيْرًا ۙ وَّقَالُوْا هٰذَآ اِفْكٌ
مُّبِيْنٌ ﴿۱۲﴾ لَوْلَا جَآءُوْ عَلَيْهِ بِاَرْبَعَةِ شُهَدَآءَ ۚ فَاِذْ لَمْ يَاْتُوْا
بِالشُّهَدَآءِ فَاُولٰٓئِكَ عِنْدَ اللّٰهِ هُمُ الْكٰذِبُوْنَ ﴿۱۳﴾ وَلَوْلَا فَضْلُ
اللّٰهِ عَلَيْكُمْ وَرَحْمَتُهٗ فِي الدُّنْيَا وَالْاٰخِرَةِ لَمَسَّكُمْ فِيْ مَآ اَفَضْتُمْ فِيْهِ
عَذَابٌ عَظِيْمٌ ﴿۱۴﴾ اِذْ تَلَقَّوْنَهٗ بِاَلْسِنَتِكُمْ وَتَقُوْلُوْنَ بِاَفْوَاهِكُمْ
مَّا لَيْسَ لَكُمْ بِهٖ عِلْمٌ وَّتَحْسَبُوْنَهٗ هَيِّنًا ۖ وَّهُوَ عِنْدَ اللّٰهِ
عَظِيْمٌ ﴿۱۵﴾ وَلَوْلَآ اِذْ سَمِعْتُمُوْهُ قُلْتُمْ مَّا يَكُوْنُ لَنَآ اَنْ نَّتَكَلَّمَ

بِهٰذَا ۖ سُبْحٰنَكَ هٰذَا بُهْتَانٌ عَظِيْمٌ ﴿١٦﴾ يَعِظُكُمُ اللّٰهُ اَنْ
تَعُوْدُوْا لِمِثْلِهٖٓ اَبَدًا اِنْ كُنْتُمْ مُّؤْمِنِيْنَ ﴿١٧﴾ وَيُبَيِّنُ اللّٰهُ لَكُمُ
الْاٰيٰتِ ۭ وَاللّٰهُ عَلِيْمٌ حَكِيْمٌ ﴿١٨﴾ اِنَّ الَّذِيْنَ يُحِبُّوْنَ اَنْ تَشِيْعَ
الْفَاحِشَةُ فِي الَّذِيْنَ اٰمَنُوْا لَهُمْ عَذَابٌ اَلِيْمٌ ۙ فِي الدُّنْيَا وَالْاٰخِرَةِ ۭ
وَاللّٰهُ يَعْلَمُ وَاَنْتُمْ لَا تَعْلَمُوْنَ ﴿١٩﴾ وَلَوْلَا فَضْلُ اللّٰهِ عَلَيْكُمْ
وَرَحْمَتُهٗ وَاَنَّ اللّٰهَ رَءُوْفٌ رَّحِيْمٌ ﴿٢٠﴾

(Surah An-Nur: 10 - 20)

Verily! those who brought forth the slander (against Hazrat 'Aishah radhiallahu'anhu, the wife of the Prophet ﷺ) are a group among you. Consider it not a bad thing. Nay, it is good for you. Unto every man among them will be paid that which he had earned of the sin, and as for him among them who had the greater share therein, his will be a great torment. (11) Why then did not the believers, men and women, when you heard it (the slander), think good of their own people and say: "This (charge) is an obvious lie?" (12) Why did they not produce four witnesses? Since they (the slanderers) have not produced witnesses! Then with Allah they are the liars. (13) Had it not been for the Grace of Allah and His Mercy unto you in this world and in the Hereafter, a great torment would have touched you for that whereof you had spoken.

(14) When you were propagating it with your tongues, and uttering with your mouths that whereof you had no knowledge, you counted it a little thing, while with Allah it was very great. (15) And why did you not, when you heard it, say "It is not right for us to speak of this. Glory is to You (O Allah) this is a great lie." (16) Allah forbids you from it and warns you not to repeat the like of it forever, if you are believers. (17) And Allah makes the Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) plain to you, and Allah is All-Knowing, All-Wise. (18) Verily, those who like that (the crime of) illegal sexual intercourse should be propagated among those who believe, they will have a painful torment in this world and in the Hereafter. And Allah knows, and you know not. (19) And had it not been for the Grace of Allah and His Mercy on you, (Allah would have hastened the punishment upon you). And that Allah is full of kindness, Most Merciful. (20)

Then, for the crime of slander, Mistah bin Asasa (may Allah be pleased with him), Hassan bin Thabit (may Allah be pleased with him), and Hamnah bint Hajj (may Allah be pleased with him) were flogged with eighty lashes.
(Al-Raheeq Al-Maktoum)

Famine in Medina

Istasqah Prayer

In 6/AH, 627AD, a severe famine struck Medina. People and animals began to die due to drought. Hazrat Abdullah bin Zaid (may Allah be pleased with him) says that the Holy Prophet (ﷺ) went to the Eid prayer with the people to ask for rain. So, he (ﷺ) offered two rak'ahs of prayer there, in which he recited the Qur'an aloud and prayed facing the Qibla. He (ﷺ) raised his hands for prayer and turned his cloak while facing the Qibla. (Sahih Bukhari and Muslim)

According to Imam Shafi'i (ra) and his companions (i.e. Imam Yusuf (ra) and Imam Muhammad ra), the prayer of Istasqah is like the Eid prayer, and Imam Malik's (ra) view is that two rak'ahs of Istasqah should be offered in the same manner as the two main prayers.
(Mazahir-e-Haqq)

Hazrat Abu Hurairah (may Allah be pleased with him) narrated that the Messenger of Allah (ﷺ) said: "A severe drought does not mean that there is no rain on you, but a severe drought means that there is rain on you, but the land does not grow anything." (Sahih Muslim)

The Treaty of Hudaybiyah
Dhul-Qadah 6AH/ 628 AH

The Prophet's (PBUH) Dream

The Prophet (ﷺ) had been in Medina for six years, and the Companions (RA) and the Messenger of Allah (ﷺ) could not go to Makkah or perform Hajj or Umrah. Despite their heartfelt desire, it was not possible due to the deteriorating conditions. The Messenger of Allah (ﷺ) had a dream in which he (ﷺ) and his Companions (RA) were entering the Sacred Masjid. He (ﷺ) had taken the keys of the Kaaba and performed Tawaf and Umrah with the Companions (RA). Then some people shaved their heads, and some cut their hair. He (ﷺ) informed the Companions (RA) about the dream, because it was the Prophet's (ﷺ) dream, and everyone was very happy. They understood that this year they would be blessed with Umrah, so the companions also began preparing for Umrah. Allah also indicated the truthfulness of this dream.

Thus, the Almighty has said:

لَقَدْ صَدَقَ اللّٰهُ رَسُوْلَهُ الرُّءْيَا بِالْحَقِّ ۚ لَتَدْخُلُنَّ الْمَسْجِدَ
الْحَرَامَ اِنْ شَآءَ اللّٰهُ اٰمِنِيْنَ ۙ مُحَلِّقِيْنَ رُءُوْسَكُمْ وَمُقَصِّرِيْنَ ۙ لَا

تَخَافُوْنَ ۚ فَعَلِمَ مَا لَمْ تَعْلَمُوْا فَجَعَلَ مِنْ دُوْنِ ذٰلِكَ فَتْحًا

قَرِيْبًا ﴿٢٧﴾ (سورۃ الفتح۔ 27)

Indeed, Allah shall fulfil the true vision which He showed to His Messenger (ﷺ) [i.e. the Prophet ﷺ saw a dream that he had entered Makkah along with his companions, having their (head) hair shaved and cut short] in very truth. Certainly, you shall enter Al Masjid al-Haram; if Allah wills, secure, (some) having your heads shaved, and (some) having your head hair cut short, having no fear. He knew what you knew not, and He granted besides that a near victory. (27)

Preparation for the journey and departure for Umrah:

The Messenger of Allah (ﷺ) started preparing for the journey. The companions (may Allah be pleased with them) also began preparing to perform Umrah with enthusiasm. He (ﷺ) also announced to the surrounding tribes that whoever wants to go with us for Umrah can come with us. But these people felt that they were going to die because, apparently, their condition was similar, but the companions (may Allah be pleased with them) were not afraid of them.

The Prophet (ﷺ) had full faith in his dream. Therefore, a few people around him came with him.

Hazrat Muhammad bin Umar (may Allah be pleased with him) and Ibn Sa'd (ra) say that he (ﷺ) made Hazrat Ibn Umme Maktoum (may Allah be pleased with him) his deputy in Medina and appointed him to lead the prayers, and appointed Hazrat Abu Rahm Kulthum bin Hussain (RA) to help him and protect Medina.

The Messenger of Allah (ﷺ) left Medina on Monday, 1st Dhul-Qadah 6 AH. Before leaving, the Messenger of Allah ﷺ) took a bath inside his house, then put on two clothes (a cloak and a loincloth) and mounted his camel near the door, whose name was Qaswa. Ummal Mominin Hazrat Umme Salamah (may Allah be pleased with her), from among the mothers of the Believers, was with him (ﷺ). The people around were also with the caravan. He (ﷺ) did not take any weapons, only his swords for his protection and sacrificial animals were with him. On reaching Dhul-Halifa, you (ﷺ) adorned the sacrificial animals (Hady: animals designated for sacrifice) with garlands. He cut the humps of the camels and marked them with the special mark of the sacrificial animal. In Dhul-Halifa, he (ﷺ)

offered the Zuhr prayer. There were 1400 companions in the caravan, including two hundred horses. The Messenger of Allah (ﷺ) sent a companion, Busr bin Sufyan (RA), ahead of him to get news of the Quraysh and sent Hazrat Ibad (RA) bin Bashir ahead with twenty horsemen as the vanguard. Then he (ﷺ) offered two rak'ahs of prayer and mounted the she-camel, which was facing the Qiblah, at the gate of the Masjid of Dhul-Halifa. He put on the Ahram of Umrah and recited the Talbiyah so that people would know that he (ﷺ) was not going to fight but to visit the Kaaba. After him (ﷺ), all the companions (may Allah be pleased with them) and the mother of the Believers, Hazrat Umme Salamah (may Allah be pleased with her), also put on the Ahram of Umrah, and some of the companions (may Allah be pleased with them) reached Juhfa and put on the ihram. The Holy Prophet (ﷺ), while walking on the way to Baida, passed by the settlements of the tribes of Banu Bakr, Muzaina, and Juhniyyah, reached Juhfa, and stayed under a tree. There, he (ﷺ) said: I am leaving two things among you: ***the Book of Allah and my Sunnah***. If you hold on to them, you will never go astray. (Reported by Bukhari and Muslim)

The reaction of the Quraysh:

When the Quraysh were informed of the intentions of the Messenger of Allah (ﷺ), they became very worried because the Messenger of Allah (ﷺ) was not coming to fight, and the people of Quraysh wanted to stop him because he was coming during the sacred months. But the Arabs had a long tradition: they could neither stop those who performed Umrah and Hajj nor ban anyone from performing them during the sacred months. They thought that if we attacked the Muslims, all the other tribes would become our enemies because it would be against tradition. And if Muhammad (ﷺ) had entered Makkah with all his companions and performed Umrah, it would have been considered their weakness, and their ego was also getting in the way.

Meanwhile, when the Muslims reached Usfan, the Muslim informant reported that the Ka'b bin Lua tribe had gathered the allied tribes and wanted to prevent them from going to the House of Allah at all costs, and they had set up camp at Dhe Tuwa. A group of 200 young men was sent to Karagh al-Ghamim under the leadership of Khalid bin Walid (who had not yet converted to Islam).

Khalid bin Walid camped at a place where he could see the Muslims. He saw the Muslims praying, bowing, and prostrating. He thought this was a great opportunity. The Muslims were heedless and could be attacked. But the Muslims had prayed, so he thought that when they prayed the afternoon prayer, they would attack them in a state of heedlessness. But at the time of the afternoon prayer, the Muslims prayed the Salat al-Khouf (fear prayer), due to which he could not succeed in his intention.

The Messenger of Allah (ﷺ) to avoid the clash:

The Quraysh stationed ten spies on the mountains to monitor the Muslim caravan's movements. When the one in the distance saw some movement, he would call out to the other, who would tell the third person, and in this way, the news would reach the Quraysh. (Mazhari)

The Messenger of Allah (ﷺ) had entrusted Basar bin Sufyan with the responsibility of finding out the news. He was telling the Messenger of Allah (ﷺ) all his news. On the way, the Messenger of Allah (ﷺ) was walking in consultation with the

Companions. Hazrat Masoor bin Makhrama (may Allah be pleased with him) and Marwan (may Allah be pleased with him) said that the Messenger of Allah (ﷺ) was going to Hudaybiyah, when at one point on the way, he (ﷺ) said that Khalid bin Walid is with the riders of the Quraysh in the Ghameem area, so go to the right side, which used to go out on Thaniya al-Marar, so that Khalid would not know. But because of the caravan's movement, he became aware of it through the dust and immediately informed the Quraysh. (Bukhari)

The camel of Qaswa sat down:

It is narrated from Hazrat Masoor (RA) that when he (ﷺ) reached the mountain on which he entered Makkah, his camel became disobedient, but the Messenger of Allah (ﷺ) said: The camel is not disobedient, nor is it its habit. It was stopped by the One who stopped Abraha. Then he (ﷺ) said: By the One in Whose Hand is my soul! If the Quraysh ask me about something that glorifies what Allah has forbidden, I will grant them their request.

Then he (ﷺ) scolded the camel, so it immediately jumped up, turned around and went to the other

side. When he reached the far bank of Hudaybiyah, he drank some water from a spring on the outskirts of Hudaybiyah. The Messenger of Allah (ﷺ) stayed at this place. (Bukhari)

The water of the spring increased:

The spring from which the camel drank water was very little. The companions (may Allah be pleased with them) were drinking little by little. They complained to the Messenger of Allah (ﷺ) of their thirst, and he (ﷺ) took an arrow from his quiver and said, "Dip it in the water of the well." At that moment, the water boiled, and everyone drank it. (Bukhari)

Contact with Badil bin Warqa:

Badil bin Warqa Khuza'i came to the Messenger of Allah (ﷺ) with some people from his tribe of Khazaah. This tribe among the people of Tihamah was among the well-wishers of the Messenger of Allah (ﷺ). Badil said, "I saw Ka'b bin Lua and 'Amir bin Lua at the springs of Hudaybiyah." They are with the camels and have come with the intention of staying for a long

time, and they have come to prevent you (ﷺ) from going to the House of Allah and to fight. You (ﷺ) said that we have come with the intention of performing Umrah, not to fight. The Quraysh had become weak due to continuous fighting, and they had also suffered a lot. If they wish, I can make a treaty with them for a period of time so that they will move away from the other Arab tribes and me. If I prevail, they will have the option of accepting Islam, and if I fail, their wish will be fulfilled. And if they do not accept this, too, then by the One in Whose Hand is my soul! I will continue to do this work of religion. Until I am left alone, and Allah Almighty will definitely enforce His religion.

Hearing the speech of the Prophet (ﷺ), Badil said that I will convey these things to the Quraysh. So, he said to the Quraysh, "We are coming from Muhammad (ﷺ). We have heard some of his conversations. If you wish, I can tell you." Their foolish youth said, "We do not need it," but their wise men said, "Yes, tell us." When they had finished talking, Badil told them everything that the Messenger of Allah (ﷺ) had told him.
(Bukhari)

Hearing Badil's words, a man named Halis bin Alqamah from Banu Kananah said, "I will go and

find out the truth of the matter." The Messenger of Allah (ﷺ) saw him coming towards him and said, "He respects the sacrificial animals (hadi), so make your animals stand." When he came closer and saw the sacrificial animals, he said, "Glory be to Allah! These people should not be prevented from coming to the House of Allah." He returned to his people and said, "I have seen sacrificial animals with horns on their necks and their humps cut off. Therefore, it is not appropriate to prevent these people from coming to the House of Allah." But some people did not like his speech. On this, Urwah bin Mas'ud stood up and said, "A man has made a good suggestion, accept it." The people said to Urwah bin Mas'ud, "Go and talk to Muhammad (ﷺ)."

The Conversation of Urwa bin Masood:

When Urwa bin Masood came to the Messenger of Allah (ﷺ), he (ﷺ) spoke to him in the same way as he had spoken to Badil. He said, "Do you (ﷺ) want to destroy your own people? Has any Arab done this before you? If it were otherwise, I see people with you (ﷺ) who will abandon you and run away." At which Hazrat Abu Bakr Siddique (may Allah be pleased with him) became angry

and spoke harshly. Urwa said, "He has a favour to me, otherwise I would have answered him."

Hazrat Masoor bin Makhrama (may Allah be pleased with him) says that Urwa started talking to the Messenger of Allah (ﷺ), and in the middle of the conversation, he would repeatedly touch the blessed beard of the Messenger of Allah (ﷺ). Hazrat Mughirah bin Shubah (RA) was standing with the Messenger of Allah (ﷺ). He had a sword on his head. When Urwah touched his blessed beard, his hand would go to the sword. Then he angrily told Urwah to keep his hand behind his back and speak. It is not fitting for a polytheist to touch the Messenger of Allah (ﷺ). Urwah raised his head and asked who these people were. The people told him that this was Mughirah bin Shubah (RA), and Urwah had a grudge against him before. Hazrat Masoor (RA) says that Urwah was observing with his own eyes the devotion of the Companions to the Holy Prophet (ﷺ). He even saw that when the Messenger of Allah (ﷺ) spat, one of the Companions would take it in his hands and smear it on his face. When the Prophet (ﷺ) gave an order to his companions, they immediately rushed to carry it out. The companions took the water of the ablution of the Messenger of Allah (ﷺ) in their hands before it fell

and did not look at him. Then, when Urwah went to his people, he said to his people, "By God! I have been to the courts of kings, I have seen the courts of Caesar, Oxus and Negus, but I have not seen the scene of devotion, love, respect and obedience that I saw in the presence of Muhammad (ﷺ) anywhere else." He said, "Muhammad (ﷺ) has given a good suggestion, accept it." (Bukhari)

Hazrat Usman Ghani's Message:

The Messenger of Allah (ﷺ) sent Hazrat Usman Ghani (may Allah be pleased with him) to the Quraysh of Makkah and told them that we have not come to fight but have come to perform Umrah and said to invite them to Islam and also give the good news to the Muslims present there that soon the religion of Allah will prevail in Makkah and there will be no need to hide faith here or to live in hiding.
(Ibn Hisham)

Hazrat Usman Ghani (may Allah be pleased with him) reached the place of Balah, where the people who had stood to block the path of the Messenger of Allah (ﷺ) were standing. The people of Balah asked Hazrat Usman Ghani

(may Allah be pleased with him) where he was going. Hazrat Usman Ghani (may Allah be pleased with him) said! The Messenger of Allah (ﷺ) has sent me to invite you to Islam and to Allah Almighty, and you all should enter the religion of Allah Almighty, because this religion will definitely prevail and Allah Almighty will definitely honour His Messenger (peace and blessings of Allah be upon him ﷺ). The second thing is that the Messenger of Allah (ﷺ) has not come to fight, but to perform Umrah. He has sacrificial animals with him, their necks tied with ropes, and after the sacrifice, he will return.

Hearing this, they said, "We have heard what you have said, but we will not allow them to do so." Hearing this, Hazrat Uthman Ghani (may Allah be pleased with him) set out for Makkah, when Aban bin Saeed (who later became a Muslim) welcomed him and said, "You may enter Makkah under my protection." He sat on his camel with Hazrat Uthman Ghani (may Allah be pleased with him).

Hazrat Usman Ghani (RA) went to Makkah and spoke to all the chiefs, but none of them were in favour of the entry of the Messenger of Allah (ﷺ). Then Hazrat Usman Ghani (RA) went to the Muslim men and women and gave them the

good news of Islam's dominance in Makkah. The Quraysh said to Hazrat Usman Ghani (RA) We give you permission to perform Tawaf if you wish. He (RA) said that I will not perform Tawaf until the Messenger of Allah (ﷺ) performs Tawaf. Hazrat Usman Ghani (RA) stayed in Makkah for three days.

The Holy Prophet (ﷺ) appointed Aws bin Khawli (may Allah be pleased with him), Ibad bin Bashir (may Allah be pleased with him) and Muhammad bin Maslamah (may Allah be pleased with him) as night guards. They used to take turns guarding. One night, when Hazrat Uthman Ghani (may Allah be pleased with him) was in Makkah, he sent fifty men of Quraysh under the leadership of Mukraz bin Hafs to the camp of the Muslims. They went around to see if the Muslims were heedless or alert. At that time, Hazrat Muhammad bin Maslamah (may Allah be pleased with him) was guarding. He caught everyone and presented them to the Messenger of Allah (ﷺ). The Messenger of Allah (ﷺ) had said about Mukraz bin Hafs that he was a wicked and treacherous person, which proved to be true. When the Quraysh heard the news of the arrest of Mukraz and his companions, they arrested

Hazrat Uthman Ghani (may Allah be pleased with him) and a group of Muslims.

The Rumour of the Martyrdom of Hazrat Uthman (RA) and the Pledge of Allegiance. (Bait-e-Rizwan)

The Messenger of Allah (ﷺ) received the news (rumours) that Hazrat Uthman Ghani (RA) had been martyred by the people of Makkah. Upon hearing this, he (ﷺ) was deeply shocked. He (ﷺ) said that he would not move from here until he took revenge on them. Then he (ﷺ) took the pledge of allegiance from the companions.

The Messenger of Allah (ﷺ) was sitting in the shade of a tree after hearing the news of Hazrat Uthman (RA)'s martyrdom. He (ﷺ) took the pledge of Jihad from the companions. And this was no ordinary pledge. The companions (ﷺ) rushed to give the pledge, saying that they would not flee from the battlefield. The group swore allegiance to death, saying that they would not flee from the battlefield. The first to swear allegiance was Abu Sinan bin Asadi (RA). Hazrat Salamah bin Akwa (may Allah be pleased with him) swore allegiance three times. The

number of Muslims in this oath was fourteen hundred (1400). They had no military equipment and were 350 miles from their homes. On the other hand, the polytheists were in their cities and homes and could attack the Muslims with all their might. They could also make the surrounding tribes their allies and join them in the war. But the example of sincerity, faith and sacrificing their lives in the way of Allah that the Muslims set was second to none. All the people swore allegiance except for a hypocrite named Mujaddid bin Qais. Then the Prophet (ﷺ) placed his hand on his right hand and said, "This oath is from Hazrat Uthman (may Allah be pleased with him). This oath of allegiance was taken under a tree, while Hazrat Umar (RA) was holding the arm of the Messenger of Allah (ﷺ). Hazrat Muaqal bin Yasar (RA) held the branches of the tree and removed them from the Messenger of Allah (ﷺ). This oath of allegiance is called the oath of Ridwan.

Allah Almighty says in the Holy Quran!

لَقَدْ رَضِيَ اللّٰهُ عَنِ الْمُؤْمِنِيْنَ اِذْ يُبَايِعُوْنَكَ تَحْتَ الشَّجَرَةِ فَعَلِمَ
مَا فِيْ قُلُوْبِهِمْ فَاَنْزَلَ السَّكِيْنَةَ عَلَيْهِمْ وَاَثَابَهُمْ فَتْحًا قَرِيْبًا
﴿١٨﴾ وَّمَغَانِمَ كَثِيْرَةً يَّاْخُذُوْنَهَا ۗ وَكَانَ اللّٰهُ عَزِيْزًا حَكِيْمًا ﴿١٩﴾

(Surah Al Fateh: 18-19)

Indeed, Allah was pleased with the believers when they gave the Bayyah (pledge) to you (O Muhammad ﷺ) under the tree. He knew what was in their hearts, and He sent down As-Sakinah (calmness and tranquillity) upon them, and He rewarded them with a near victory (18) and abundant spoils that they will capture. And Allah is Ever All-Mighty, All-Wise. (19)

After the pledge of allegiance was completed, Hazrat Uthman (may Allah be pleased with him) returned safely. The Companions asked him whether he had performed Tawaf. Hazrat Uthman (may Allah be pleased with him) said, "You have misunderstood me. By Allah! If I had had a year and the Messenger of Allah (ﷺ) had stayed at Hudaybiyah, I would not have performed Tawaf without the Messenger of Allah (ﷺ). The Quraysh asked me to perform Tawaf, but I refused.

(Zadah al-Maad)

Negotiations with Quraysh in Makkah:

When the Quraysh learned of the Muslims' pledge of allegiance, they realized the seriousness of the matter. They thought that before the situation worsened, they would send Suhail bin Amr, a representative, to speak to the Messenger of Allah (ﷺ), who was very intelligent and eloquent. They emphasized to him that it must be decided in the terms of peace that he would return this year without performing Umrah. The Quraysh did not want to give the impression to the tribes around Makkah that the Messenger of Allah (ﷺ) had forcibly entered Makkah with his companions. The Messenger of Allah (ﷺ) saw Suhail bin Amr coming and said that the purpose of sending this person was that the Quraysh wanted peace. Then the terms of peace were discussed for a long time, and finally the matter was decided with a few conditions. He (ﷺ) called Hazrat Ali (may Allah be pleased with him) and asked him to write a peace treaty. The Messenger of Allah (ﷺ) did want to write "Bismillah-Ar-Rahman-Ar- Rahim (بسم الله الرحمن الرحيم)," so he objected to it and said to write "Be-Ism-e-ka Allah-Humma" (باسمک اللّٰھم), because this was the old custom of the Arabs. He (ﷺ) said, "Okay,

write (باسمک اللّٰھم)." Then he had it written. This is the agreement that Muhammad (ﷺ), the Messenger of Allah, has agreed to. To this, too, Suhail objected that if we had accepted you as the Messenger of Allah, why would we have prevented you from entering the Kaaba, and why would we not have fought you?" Suhail bin Umar said, "You are Muhammad bin Abdullah. The Messenger of Allah (ﷺ) said! Wallah! I am the Messenger of Allah, but you deny me. Then he said to Hazrat Ali (RA)! Write Muhammad bin Abdullah and erase the word Rasulullah. Hazrat Ali (RA) could not bear to erase this word, so the Messenger of Allah (ﷺ) asked for a place and erased it himself, and then Muhammad bin Abdullah was written in its place.

On the condition that you clear the way between the Kaaba and us so that we can circumambulate it. Suhail said, By God, you cannot circumambulate the Kaaba this year because the Arabs will say that we are forced to do so, so you will circumambulate next year. He (ﷺ) wrote this. Suhail wrote a condition that if any of our men went to you, you (ﷺ) would return him, even if he was in your religion. On this, the Companions (RA) said, "How can that man be handed over to the polytheists who have

become Muslims and come to us?" At that time, Abu Jundal (RA), the son of Suhail bin Umar, came out of the slopes of Makkah bound in chains and fell before the Muslims. Suhail said, "O Muhammad (ﷺ), this is the first thing on which I have made peace with you that you return him (i.e. Abu Jundal) to me." Rasool Allah (ﷺ) said, "We have not yet completed the writing." Suhail said, "By God, we will never make peace with you again on anything." He (ﷺ) said, "You give him as my guarantee." He said, "I cannot give it as a guarantee for you." He (the Prophet) said again, and he again forbade it.

Abu Jundal (RA) said, "O Muslims! Will I be returned to the polytheists when I have become Muslims? Have you not seen what hardships I have endured? Indeed, he had endured great hardships in the way of Allah." The Prophet (ﷺ) said, "O Abu Jundal (RA), be patient, Allah will soon provide for you."
(Ibn Hisham)

Conditions of the Treaty of Hudaybiyah:

(1) There will be a ceasefire between the two parties for ten years, during which neither side will

take up arms against the other, nor will anyone betray them.

(2) The Muslims will return this year without performing Umrah. They will come next year and will not bring any weapons with them except a sword, which will be in a sheath. They will stay in Makkah for only three days and then perform Umrah and return.

(3) Any person from the Quraysh who flees to Medina without the permission of his guardian or master will be returned, even if he becomes a Muslim.

(4) Any person from the companions of Muhammad (ﷺ) who goes to Makkah to the Quraysh will not be returned.

(5) The Arab tribes will have the option to join the agreement with whichever party they wish.

(6) They will not take any of the Muslims who are already residing in Makkah with them, and if any of the Muslims wants to stay in Makkah, he will not be rejected.

The following people were signed on behalf of the polytheists and Muslims on this peace treaty.

1. Hazrat Abu Bakr Siddique (may Allah be pleased with him)

2. Hazrat Umar bin Khattab (may Allah be pleased with him)

3. Hazrat Abdur Rahman bin Auf (May Allah be pleased with him)

4. Hazrat Abdullah bin Suhail bin Amr (RA)

5. Hazrat Saad bin Abi Waqqas (May Allah be pleased with him)

6. Hazrat Muhammad bin Maslamah (May Allah be pleased with him)

7. Mukraz bin Hafs

8. Hazrat Ali Murti Karamullah Wajih (Writer of the Treaty of Peace)

(Seerat Ibn Kathir)

Hazrat Umar's (RA) Unease Over the Agreement:

Hazrat Umar Farooq (May Allah be pleased with him) says that I came to the Holy Prophet (ﷺ) and asked, O Messenger of Allah (ﷺ), are you not the

true Prophet of Allah? He (ﷺ) said! Indeed, I am the true Prophet of Allah. Then I asked, "Are we not on the truth, and is the enemy on falsehood?" He (ﷺ) said! Yes. Hazrat Umar (RA) then said that we should not be oppressed again in religion.

He (ﷺ) said! Verily, I am the Messenger of Allah, and I cannot disobey Allah; He is my Helper. Then Hazrat Umar (RA) said, did you not tell us that we would perform Tawaf of the House very soon?

He (ﷺ) said! Yes, why not? But did I also tell you that we would do it this year? Hazrat Umar Farooq (RA) said! No. Then the Prophet (ﷺ) said to Hazrat Umar (RA)! Indeed, you will go there and perform the Tawaf of the House.
(Bukhari, Muslim)

Hazrat Umar (RA) said, Then I went to Hazrat Abu Bakr (RA) and said to him. O Abu Bakr (may Allah be pleased with him), this (the Messenger of Allah ﷺ) is not a true Prophet of Allah. Hazrat Abu Bakr (may Allah be pleased with him) said! Yes. (He is a true Prophet of Allah) Then I said: Are we not on the truth and the enemy on falsehood? Hazrat Abu Bakr (may Allah be pleased with him) said! Yes. Then I said: Then why should we be silent about our religion? Hazrat Abu Bakr (may Allah be pleased with him) said! Indeed, he is the

Messenger of Allah (may Allah be pleased with him). He cannot disobey his Lord, and He is their Helper, so obey him.

Wallah! Undoubtedly, he (ﷺ) is truthful. I said, "Didn't he tell us that we would go to the House of Allah and perform Tawaf?" Hazrat Abu Bakr (may Allah be pleased with him) said, "Yes." But did he also say that you would go to the House of Allah this very year? I said, "No." Hazrat Abu Bakr (may Allah be pleased with him) replied, "Then you will definitely go to the House of Allah and perform Tawaf." Hazrat Umar (may Allah be pleased with him) said, "Then I performed many acts of worship as expiation for this act of mine." (Shami)

Sacrifice and Shaving to Break the Ihram:

It is narrated from Hazrat Masoor (RA) that after concluding the peace treaty, the Messenger of Allah (ﷺ) said to his companions: Get up and sacrifice and shave your heads. So, by Allah! He (ﷺ) repeated this three times, but not a single person got up. Then, when he (ﷺ) saw that not a single person got up, he (ﷺ) said to the mother of the Believers, Hazrat Umme Salamah (RA), that I asked these people to do so, but no one did. On

this, Hazrat Umme Salamah (RA) said: O Prophet of Allah (ﷺ)! If you (ﷺ) like this, then go out and do not talk to any of them, but slaughter your sacrificial animal and call the one who shaves your head so that he may shave your (ﷺ) head. So, he (ﷺ) went out and slaughtered his sacrificial animal and shaved his head without speaking to anyone. When the Companions saw this, they all began to sacrifice their animals and shave each other's heads. (Bukhari)

At Hudaybiyah, some people shaved their heads, and some people shaved their heads. The Prophet (ﷺ) said to those who shaved their heads, "May Allah have mercy on them," and to those who shaved their heads three times, "May Allah have mercy on them," and then to those who shaved their heads.

The revelation of Surah Al-Fath:

When the Messenger of Allah (ﷺ) and his companions were returning to Medina, they reached the place of Dhajjnan, which is about twenty-five (25) miles from Makkah, and Surah Al-Fateh was revealed.

Some commentators have written that it was revealed at Karagh Al-Ghameem. In it, the Muslims, who were on their way back with great dismay, were given the good news that what they considered a defeat was actually a great victory. He (ﷺ) gathered the companions and recited that Surah, especially to Hazrat Umar Farooq (may Allah be pleased with him), because he was the most distressed. The hearts of the companions were satisfied after hearing this, Surah. Then, soon, the benefits of the peace also began to emerge. To the point that there was no doubt that this peace would be a great victory. (Zad al-Ma'ad)

The far-reaching consequences of the peace agreement:

This agreement formally recognized the Muslims as a political force and gave the Arab tribes the choice of whether to make an agreement with the Quraysh or have all the tribes recognize it.

Due to the agreement not to wage war for ten years, the Muslims achieved peace and tranquillity, and the work of spreading Islam to the other ends of the Arabian region began

rapidly. In just two years, the number of Muslims increased more than fourfold. The number of Muslims, which was 1,400 in the Hudaybiyah peace agreement, had increased to 10,000 in the army for the conquest of Makkah. One of the benefits of the agreement not to wage war was that the Muslims got an opportunity to strengthen themselves internally in Medina, and Islamic laws were issued. By allowing Muslims to perform Umrah, the Quraysh recognized that Islam was not atheism, but that they, too, like other peoples of Arabia, had the right to perform the rituals of Hajj and Umrah.

This peace treaty gave the Muslims the opportunity to control the other powers of Arabia and brought the settlements up to Tabuk under their control. Due to these conquests, the balance of power changed. Now the polytheists were weakened, and the Muslims were continuously becoming stronger.

The problem of the weak Muslims of Makkah

This agreement brought peace to the Muslims of Medina. But among the Muslims of Makkah who were suffering from persecution, one of the companions named Abu Baseer (may Allah be pleased with him) belonged to Banu Thaqif, who were allies of the Quraysh. He fled from Makkah and came to the Messenger of Allah (ﷺ) in Medina. The Quraysh sent two men and said that, considering their agreement, hand him back to them. So, the Messenger of Allah (ﷺ) handed over Hazrat Abu Baseer (may Allah be pleased with him) to them. They both took him to Dhul-Halifa, where they got off and started eating dates. Abu Baseer (RA) Utbah bin Asad said to one of them: "By God! I think your sword is very good." Hearing this, he took out his sword from its sheath and said, "By God! It is really very good, and I have tried it many times." Hazrat Abu Baseer (RA) said, "Let me see how it is." The man handed the sword to Hazrat Abu Baseer (RA). Hazrat Abu Baseer (RA) killed the same person with it, and the other man ran to Medina and entered the Masjid Nabvi while running. The Prophet (ﷺ) saw the man and said, "This man looks scared." Then, when he reached the

Prophet (ﷺ), he said, "By God! My companion has been killed." I would have been killed, too. After that, Hazrat Abu Baseer (RA) also came to Rasool Allah (ﷺ) and said to you (ﷺ), O Prophet of Allah! By Allah, you have fulfilled your duty by returning me, and then Allah has saved me from them. Rasool Allah (ﷺ) said, "Alas, this is the fire of war. I wish someone had taken him to Makkah." When Hazrat Abu Baseer (RA) heard what you (ﷺ) said, he understood that you (ﷺ) would then hand him over to the polytheists. He left there, reached the seashore, and stayed there. Meanwhile, Hazrat Abu Jundal (RA) bin Suhail was also coming to Medina after escaping from the infidels. When he came to know about Hazrat Abu Baseer (RA), he also went to Hazrat Abu Baseer (RA) instead of going to Medina. In this way, any Muslim from Makkah who escaped from there would come and join this group. These people would lie in wait for the caravans of Quraysh that were going to Syria, and taking this opportunity, they would loot their property and kill their people. The Quraysh became so annoyed that they sent a delegation to the Messenger of Allah (ﷺ) that if any man escaped from Makkah, you (ﷺ) should keep him in Medina. We are giving up this pact.

Death of Hazrat Zainab (RA), the daughter of the Prophet (ﷺ)

Hazrat Zainab (RA), the daughter of the Prophet (ﷺ), passed away on Dhul-Hajjah 8AH/630AD. Hazrat Umme Ayman (RA), Hazrat Sawda (RA), daughter of Zam'ah, and Hazrat Umme Salamah (RA) performed the bath; the Holy Prophet (ﷺ) provided his own shroud for shrouding her, led the funeral prayer, and descended into the grave, along with Hazrat Abu al-Aas (RA). Hazrat Zainab (RA) had two children, a son, Hazrat Ali (RA) and a daughter, Hazrat Umamah (RA).

According to Ibn Asakar (ra), his son, the grandson of the Prophet, Hazrat Ali bin Abul-Aas (RA), was martyred in the Battle of Yarmouk. At the time of the Conquest of Makkah, when the Rasool Allah (ﷺ) was entering Makkah, his (ﷺ) grandson Hazrat Ali bin Abul-Aas (RA) was riding on his (ﷺ) camel.

The Prophet (ﷺ) had immense love for Hazrat Umamah bint Abul-Aas (RA), the granddaughter of the Prophet (ﷺ). He (ﷺ) used to carry her on his shoulder. Some things came to him as a gift, including a necklace. He (ﷺ) said, "I will give this necklace to the most beloved of my family."

Then he (ﷺ) called Hazrat Umamah (RA) and put it around her neck with his own hands.

After the death of Hazrat Fatimah al-Zahra (RA), Hazrat Ali al-Murtaza (RA) married Hazrat Umamah (RA). This was in 11AH. After the martyrdom of Hazrat Ali (RA), Hazrat Umamah (RA) married Mughirah bin Nawfal (RA), and they had a son named Yahya. Hazrat Umamah (RA) died with Hazrat Mughirah (RA).
(Zarqani/Shami) (Asad al-Ghabah, Vol. 5)

Death of Hazrat Umme Kulthum (RA), the daughter of the Prophet (ﷺ)

Hazrat Umme Kulthum (RA), the daughter of the Prophet (ﷺ), died on Sha'ban 9AH/631AD. The Prophet (ﷺ) was deeply saddened. The maternal aunts of the Prophet (ﷺ), Hazrat Safiyyah bint Abdul Muttalib (RA), Hazrat Umme Atiya (may Allah be pleased with her), Laila (may Allah be pleased with her), and Hazrat Asma (may Allah be pleased with her), gave her a bath on the instructions of the Prophet (ﷺ). The Prophet (ﷺ) gave her his blessed shroud for shrouding, and the Prophet (ﷺ) himself led the funeral prayer.

Hazrat Abu Talha (may Allah be pleased with him), Hazrat Ali Murtaza (may Allah be pleased with him), Hazrat Usama bin Zaid (may Allah be pleased with him), and Hazrat Fadal bin Abbas (may Allah be pleased with him) descended into the grave with the permission of the Prophet (ﷺ) and were buried her in Jannatul Baqi. In some narrations, the name of Hazrat Abu Talha Ansari (may Allah be pleased with him) is mentioned.

Hazrat Anas bin Malik (may Allah be pleased with him) narrated that when Hazrat Umme Kulthum (may Allah be pleased with her) was lowered into the grave, the Prophet (ﷺ) was standing by the grave and tears were flowing from his eyes.

Syeda Umme Kulthum (may Allah be pleased with her) had no children. Syeda Umme Kulthum (RA) was married to Hazrat Uthman (RA) for six years.
In a narration, the Messenger of Allah (ﷺ) said, "Even if I had ten daughters, I would have married them to Uthman (RA) one after the other."
(Tabqat Ibn Saad, Vol. 8, pp. 62, 52)

Death of Umm al-Mominin Syeda Zainab bint Khuzaymah (RA)

Umm al-Mominin Hazrat Zainab (RA) bint Khuzaymah's father was named Khuzaymah bin Harith. Umm al-Mominin Hazrat Zainab (RA) bint Khuzaymah was born in Makkah three years before the Prophet's mission. She is counted among the first of the first. She was born in Makkah in 595AH. She was the fifth wife of the Messenger of Allah (ﷺ).

Her family tree is as follows: Zainab bint Khuzaymah bin Abdullah bin Umar bin Abd Manaf bin Hilal bin Ammar bin Amir Sa'sa'ah bin Mu'awiyah bin Bakr bin Hawazin bin Mansur bin Ikrimah bin Khasfa bin Khattis bin Ailan Al-Hilaliyah.

When the polytheists of Makkah saw Islam flourishing, they resorted to oppression and violence.

Hazrat Zainab bint Khuzaymah (RA) and her husband, Hazrat Ubaidah bin Harith (RA), also faced various hardships. During this time, the migration command was revealed. The Messenger of Allah (ﷺ) gathered the companions and gave the command to

migrate. In the evening, when Hazrat Ubaidah bin Harith (RA) returned home, he narrated the whole incident to his wife. So, the wives of both of them started preparing for migration. Finally, one day, Syeda Zainab (RA), her husband Hazrat Ubaidah (RA), her two brothers Hazrat Tufail (RA) and Hazrat Hussain (RA), and Hazrat Musta' bin Asasa (RA) left for Medina to migrate. This caravan was received by Hazrat Ibad-ur-Rahman bin Salama Ajlani (RA). After a few days, the Messenger of Allah (ﷺ) also migrated and reached Medina and established brotherhood between the Muhajireen and the Ansar. Hazrat Ubaidah bin Harith (RA) was declared the brother of Hazrat Umayr bin Hammam Ansari (RA). Hazrat Umayr (RA) dedicated a house and a large amount of land to Hazrat Ubaydah (RA) and his family. The Muhajirs and Ansar remember him as "Shaykh al-Muhajireen". As in Makkah, Hazrat Zainab (RA) used to spend generously on the poor and needy in Medina, as usual.

The Battle of Badr took place. The battlefield of Badr was about 89 miles away from Medina. The Holy Prophet (ﷺ) camped near Badr on Friday night in the year 17th Ramadan. This was the first formal battle between right and wrong in Islamic history. After the two armies were lined up, the

Makkahian infidel leaders, Utbah, Shaybah and Walid, from the enemies of Islam, entered the battlefield and called for a personal battle. In response, the Holy Prophet (ﷺ) sent three of his most devoted companions, Hazrat Ali (RA), Hazrat Hamza (RA) and Hazrat Ubaydah (RA) to confront them. Hazrat Ali (RA) and Hazrat Hamza (RA) soon killed their opponents and destroyed them. Meanwhile, Hazrat Ubaidah bin Harith (RA) and Walid fought for a long time, and both of them were injured. Hazrat Ali (RA) and Hazrat Hamza (RA) went ahead and killed Walid. Hazrat Ubaidah bin Harith (RA) had one of his legs injured in this battle, which was a serious wound. After the end of the war, he started returning to Medina with the army of Islam, when he was martyred at the place of Safra and was buried there.

Hazrat Syeda Zainab (RA) was the most generous of all the mothers of the believers, which is why she was called Umm al-Masakin. Her first marriage was to Tufail bin Harith. He divorced her a few days later, then she married Tufail's brother Ubaidah bin Harith (RA), who was martyred in the Battle of Badr. After that, she married Hazrat Abdullah (RA) bin Jahesh. He had prayed for martyrdom before the Battle of Uhud.

O Creator, Who is there and where is he! Give me an opponent who is very brave and angry. Let me be killed by him while fighting in Your way and let him cut off my lips, nose and ears so that when I meet you, and you ask me, Abdullah! Why were your lips, nose and ears cut off, I will say, O Allah! For Your sake and for the sake of Your Messenger (ﷺ).

His prayer was accepted in the court of Allah. He was blessed with martyrdom, and his body was dismembered. (Ma'arif al-Hadith)

While fighting in the war, Hazrat Abdullah bin Jahsh's (RA) sword was broken into pieces, so the Messenger of Allah (ﷺ) gave him a date stick with which he used it as a sword and that stick cut like a sword. Finally, he was martyred in the Battle of Uhud in 3AH.

Hazrat Abdullah (RA) bin Jahesh (RA) was the son of Umamah bint Abdul Muttalib (RA), the maternal aunt of the Prophet (ﷺ). After the completion of the waiting period of Hazrat Zainab bint Khuzaymah (RA), the Prophet (ﷺ) himself married her in Ramadan 4AH corresponding to 625AD. Her dowry was set at fifty dirhams. She lived only three months and passed away on Rabi-al-Awwal 4 AH in Medina.

The Prophet (ﷺ) himself led her funeral prayer, she being the only wife for whom the Prophet (ﷺ) led the funeral prayer. She was buried in Jannat al-Baqi'. She was thirty (30) years old at the time of her death. (Zarqani)

She was very generous. She was always ready to help the poor and needy.

After the mother of the Believers, Hazrat Khadija (RA), Hazrat Zainab bint Khuzaymah (RA) had the honour of being seen off by the Holy Prophet (ﷺ). All the other wives of the Holy Prophet (ﷺ) passed away after him.

Hazrat Maimuna (RA) was the maternal half-sister of Hazrat Zainab bint Khuzaymah (RA), whom the Holy Prophet (ﷺ) married after performing Umrah in 7AH.

Hazrat Aisha Siddiqah (RA)'s mother, Hazrat Umme Rumman (RA), passed away

Her name was Zainab, and her surname was Umm Rumman (RA). Her lineage is as follows: Umme Rumman bint Amir bin Uwaimir bin Abd Shams bin Attab bin Udaina bin Subi bin Human bin Harith bin Ghanem bin Malik bin Kinana. She was born in Tihamah (Saudi Arabia).

She was the wife of Hazrat Abu Bakr Siddiq (RA) and the mother-in-law of the Holy Prophet (ﷺ). She belonged to the Firas family of the Banu Kinana tribe. From her womb, her son Abdur Rahman (RA) and the daughter of the mother of the Believers, Hazrat Aisha Siddiqa (RA), were born. Hazrat Umme Rumaan (RA) converted to Islam at the beginning of Islam. Her first husband was Abdullah bin Harith bin Sukhbara, with whom she had a son, Tufail. Abdullah bin Harith's family lived in Sadat, then settled in Makkah. According to the customs of that time, a foreigner was not allowed to live in Makkah.

A great man from Makkah had to be made an ally. That is why Abdullah bin Harith made Hazrat Abu Bakr Siddiq (RA) his guarantor. This event

occurred before the mission of the Holy Prophet (ﷺ). When Abdullah passed away in Makkah, Hazrat Abu Bakr Siddiq (RA) married Umme Rumaan (RA) after him.

It was the custom of the Arabs that when a woman's husband died, they would marry the widow as soon as possible so that she would have support. Hazrat Umme Rumaan (RA) was a very virtuous and pious woman. She is counted among the Sabiqun Awalun.
(Tabqat Ibn Sa'd: 6/112,212)

Hazrat Umme Rumaan (RA) was living a life of peace, comfort, and prosperity in the house of Syedna Abu Bakr Siddiq (RA). Then one day it happened that Hazrat Abu Bakr Siddiq (RA) came to the house and told Umme Rumaan (RA) that I had accepted Islam. I wanted to be the helper of the Messenger of Allah (ﷺ) in this work of invitation and preaching. I want to start this invitation work with my close relatives and friends because they are easy to convince. Hazrat Abu Bakr Siddiq (RA) invited Umme Rumaan (RA) to Islam, which she immediately accepted. Hazrat Abu Bakr (RA) was extremely happy and told her to keep her faith secret for now until Allah Almighty makes the circumstances favourable. Hazrat Abu Bakr (RA) informed the Messenger of

Allah (ﷺ) about Umme Rumaan's (RA) acceptance of Islam, and he (ﷺ) was very happy.

The incident of 'Afiq occurred in Sha'ban 6 AH. This was a time of great distress for Hazrat Umme Rumaan (RA). When the mother of the Believers, Hazrat Aisha Siddiqah (RA), heard about this incident, she took permission from the Messenger of Allah (ﷺ) and came to her father's house. Hazrat Abu Bakr Siddiq (RA) was in the upper room, and Hazrat Umme Rumaan (RA) was sitting downstairs. She asked how she had come. Hazrat Aisha Siddiqah (RA) narrated the entire incident. Hazrat Umme Rumaan (RA) spoke! My son, there is nothing to be afraid of. When women are more beloved by their husbands, people start to envy and accuse them. But Hazrat Aisha Siddiqah (RA) was not comforted by this and began to cry. Hazrat Abu Bakr Siddiq (RA) got worried by the sound of her crying and came downstairs. Hazrat Aisha Siddiqah (RA) developed a fever from this shock. Hazrat Umme Ruman (RA) made her lie down on her lap. After the afternoon prayer, the Messenger of Allah (ﷺ) came and spoke! If you have really done something wrong, then ask Allah for forgiveness and repent. Hazrat Aisha Siddiqah (RA) told her

parents to answer him. They said, what can we answer? Hazrat Aisha Siddiqah (RA) answered herself. During this time, a state of revelation came over the Holy Prophet (ﷺ). A revelation was revealed to him in which Hazrat Aisha Siddiqah (RA) was clearly acquitted. Hazrat Umme Ruman (RA) told her daughter to get up and thank the Messenger of Allah (ﷺ). To this, she (may Allah be pleased with her) said, "I will only thank Allah."

At the end of that year, an incident occurred when Hazrat Abu Bakr (may Allah be pleased with him) brought three companions from the ranks of the Suffah as guests to his house. He told the family members to feed them, as I am going to the Messenger of Allah (ﷺ) on some business. He was late in coming. The guests said, "We will not eat without Hazrat Abu Bakr (may Allah be pleased with him). When Hazrat Abu Bakr (may Allah be pleased with him) came home and found that the guests had not eaten, he became angry with Hazrat Umme Rumaan (may Allah be pleased with her). Hazrat Umme Rumaan (may Allah be pleased with her) explained the reason for the guests not eating. After that, the guests ate, and it was so blessed that the food did not run out at all. She sent that

food to the guests of the Messenger of Allah (ﷺ). After that, he asked Hazrat Umme Rumaan (may Allah be pleased with her) how much food was left, and she said, "There is still three times more than what was cooked."

Syeda Umme Rumman (RA) proved to be the best helper for her husband, and Hazrat Abu Bakr Siddiq (RA) proved to be the best companion for his wife. Who could be more fortunate than these two, whose homes the Messenger of Allah (ﷺ) used to visit often and who also had the good fortune that an angel of Allah brought a revelation to their home. This revelation comprised verses 11-20 of Surah An-Nur regarding the exoneration of Ummul Momineen Hazrat Aisha Siddiqah (RA).

Hazrat Abu Bakr Siddiq (RA) had the great honour of being the companion of the Holy Prophet (ﷺ). While leaving Makkah, he also followed the Messenger of Allah (ﷺ), leaving his family among the enemies in the trust of Allah. When he reached Medina and felt some peace, the Holy Prophet (ﷺ) sent Hazrat Zaid bin Haritha (RA) and Hazrat Abu Rafi' (RA) to Makkah to bring his family. Hazrat Abu Bakr Siddiq (RA) sent Abdullah bin Ariqat with a letter addressed to his son Hazrat Abdullah bin Abi Bakr (RA), asking him

to come to Medina with Hazrat Umme Rumaan (RA), Hazrat Asma (RA) and Hazrat Aisha (RA). So Hazrat Umme Rumaan (RA), Hazrat Asma (RA) and Hazrat Aisha (RA) came to Medina with Hazrat Abdullah bin Abi Bakr (RA).

Imam Ahmad bin Hanbal (RA) says! Imam Ibn Saad (RA)'s statement that Umme Rumaan (RA) died in 6 AH is not correct because Syeda Aisha Siddiqah (RA) narrates that when the verse of Takhayer (Surah At-Tahrim: 2-1) was revealed, the Prophet (ﷺ) started with me and said: Do not rush into this matter, present the matter to your parents Abu Bakr (RA) and mother Umme Rumaan (RA) and decide based on their opinion.
(Musnad Ahmad: 6/112, 212 Hadith 46852 and Hasan chain of transmission)

Hafiz Ibn Hajar Asqalani (may Allah have mercy on him) says that the incident of Takhayer took place in 9AH. (Al-Asaba: 4/4962)

Hazrat Umme Rumaan (RA) passed away in Dhu al-Hijjah 9AH in Medina. The Holy Prophet (ﷺ) was deeply saddened to hear the news of the death of Hazrat Umme Rumaan (may Allah be pleased with him). He (ﷺ) attended her funeral and

lowered her into the grave with his own hands. She was buried in Jannat al-Baqi'.

The Holy Prophet (ﷺ) said about Hazrat Umme Rumaan (may Allah be pleased with her): "Whoever wants to see one of the women of Paradise, let him see Umme Rumaan (may Allah be pleased with her).

After lowering her into the grave, the Holy Prophet (ﷺ) supplicated and said:

"O Allah! The sufferings that Umme Rumaan (may Allah be pleased with her) has endured for You and Your Messenger (ﷺ) are not hidden from You."

(Tabqat Ibn Sa'd: 6/112, 212)

The Holy Prophet (ﷺ) fell from his horse

In Dhu al-Hijjah 9 AH, 631AD, the Holy Prophet (ﷺ) fell from his horse, which caused injuries to his side and shin. Due to this discomfort, the Messenger of Allah (ﷺ) spent some days at home.

The Messenger of Allah ﷺ gave an oath of abstinence (Ila) from and granted a choice (Takhayer) to his purified wives.9 AH/631 AD

Worldly pleasures were of no importance in the life of the Messenger of Allah (ﷺ). For two or three months, the fire would not burn in his house, and he would go hungry every day. He never ate a full meal throughout his life. His (ﷺ) wives also lived a similar life; however, being human, sometimes he would desire good things. When the series of conquests became widespread, and countless booty began to be obtained, the thought occurred to him that patience was contentment and desire for patience in the time of contentment. Now, in the time of expansion, we too should have some expansion, and this desire was neither unlawful nor unnatural.

In fact, the wives of the Holy Prophet (ﷺ) were women from great families, Hazrat Umme Habiba (RA) who was the daughter of the chief of the Quraysh Hazrat Abu Sufyan (RA), Hazrat Juwayriya (RA) who was the daughter of the chief of the Banu Mustaliq tribe, Hazrat Safiya (RA)'s father was the chief of Khaybar, Hazrat Aisha Siddiqah (RA) was the daughter of Hazrat

Abu Bakr Siddiq (RA), Hazrat Hafsa (RA)'s father was Farooq Azam Hazrat Umar (RA) and all of them had immense love for the Messenger of Allah (ﷺ).

Once, the Holy Prophet (ﷺ) sat with Hazrat Zainab (RA) more than usual, the reason being that Hazrat Zainab (RA) had some honey that she had brought from somewhere, and she offered it to him (ﷺ). The Holy Prophet (ﷺ) loved honey very much, and he ate it. Because of this, it was late. Umm al-Mominin Hazrat Aisha Siddiqah (RA) was not like this. She told Hazrat Hafsa (RA) that when the Messenger of Allah (ﷺ) comes to your house, tell him that his breath smells like Maghafir.

Maghafir. A type of flower from which flies suck the juice, and one of them smells bad, while the Prophet (ﷺ) did not like its smell. The Messenger of Allah (ﷺ) swore that he would not eat honey.

On this, Allah Almighty said:

يٰٓاَيُّهَا النَّبِيُّ لِمَ تُحَرِّمُ مَآ اَحَلَّ اللّٰهُ لَكَ ۚ تَبْتَغِيْ مَرْضَاتَ اَزْوَاجِكَ ۭ وَاللّٰهُ غَفُوْرٌ رَّحِيْمٌ ﴿١﴾ قَدْ فَرَضَ اللّٰهُ لَكُمْ تَحِلَّةَ اَيْمَانِكُمْ ۚ وَاللّٰهُ مَوْلٰىكُمْ ۚ وَهُوَ الْعَلِيْمُ الْحَكِيْمُ ﴿٢﴾

O Prophet (ﷺ)! Why do you forbid (for yourself) that which Allah has allowed to you, seeking to please your wives? And Allah is Oft-Forgiving, Most Merciful. (1) Allah has already ordained for you (O men), the absolution from your oaths. And Allah is your Maula (Lord, or Master, or Protector) and He is the All-Knower, the All-Wise. (2)
(Surat al-Tahrim: 1 – 2)

It was not a lie to mention the smell of the Maghafir. It is proven from all narrations that the Holy Prophet (ﷺ) was sensitive and could not tolerate even the slightest bad smell. It is not surprising if there is any bitterness in the flowers of the Maghafir. However, the separation of the holy wives may seem to be a cause for objection. But it is not the belief of anyone that the holy wives are infallible.

Another thing that happened at the same time was that the Holy Prophet (ﷺ) told a secret to Hazrat Hafsa (may Allah be pleased with her) and instructed her not to mention it to anyone. He told that to Hazrat Aisha (may Allah be pleased with her).

Allah said in Quran:

وَاِذْ اَسَرَّ النَّبِیُّ اِلٰی بَعْضِ اَزْوَاجِهٖ حَدِیْثًا ۚ فَلَمَّا نَبَّاَتْ بِهٖ وَاَظْهَرَهُ
اللّٰهُ عَلَیْهِ عَرَّفَ بَعْضَهٗ وَاَعْرَضَ عَنْۢ بَعْضٍ ۚ فَلَمَّا نَبَّاَهَا بِهٖ قَالَتْ
مَنْ اَنْۢبَاَكَ هٰذَا ؕ قَالَ نَبَّاَنِیَ الْعَلِیْمُ الْخَبِیْرُ ﴿۳﴾

And (remember) when the Prophet (ﷺ) disclosed a matter in confidence to one of his wives (Hazrat Hafsah RA), then she told it (to another, i.e. Hazrat 'Aishah Siddiqah RA), and Allah made it known to him, he informed part thereof and left a part. Then, when he told her (Hazrat Hafsah RA) thereof, she said: "Who told you this?" He (ﷺ) said: "The All-Knower, the All-Aware (Allah) has told me". (3)

(Surah At-Tahrim: 3)

Allah revealed to the Messenger of Allah (ﷺ) through revelation that which displeased the Messenger of Allah (ﷺ).

At the same time, the third incident occurred when the Messenger of Allah (ﷺ) fell from his horse and was injured.

The fourth incident was that all the wives of the Messenger of Allah (ﷺ) asked for more food and sustenance.

The Messenger of Allah (ﷺ) made a promise to himself that he would not meet his wives for a month, for the sake of peace and because of

these demands and incidents. He (ﷺ) decided to stay alone in the upper room. Seeing the events, people thought that the Prophet (ﷺ) had divorced all his wives.

It is narrated in Sahih Bukhari that the Prophet (ﷺ) became angry with his wives and separated himself for a month in an upper room. The companions (may Allah be pleased with them) could not understand the truth at first. They thought that the Prophet (ﷺ) had divorced everyone. There were great sorrow and grief everywhere. Hazrat Umar (may Allah be pleased with him) says, "I used to get news when I was not in the company of the Prophet (ﷺ)." In those days, the Prophet (ﷺ) was on the outskirts of Medina and was always threatening the King of Ghassan that he was going to attack. One day, an Ansar companion suddenly knocked on my door and said, "Open the door." I said, "Have the Ghassanites come?" He said, "No, but it is even worse than that. The Prophet (ﷺ) has separated from his wives." Hazrat Umar (RA) says: After finishing the Fajr prayer, I went to my daughter, Hazrat Hafsa (RA) and saw that she was sitting and crying. I said, "I told you before." I got up from Hazrat Hafsa (RA), came to the Prophet's Masjid, and saw the companions (RA) sitting and

crying. I sat with them, but could not find peace. I got up and came to the upper room of the Messenger of Allah (ﷺ) and said to Hazrat Bilal bin Rabah (RA) (the special servant of the Prophet (ﷺ)) to inform him. But the Messenger of Allah (ﷺ) did not answer. I got up and came to the Masjid again. After a while, I got impatient, went down to the upper room, and asked the gatekeeper to meet me again. When there was no answer, I called out and said, "Ibn Rabah (RA), ask permission to meet me. Perhaps the Messenger of Allah (ﷺ) thought that I had come to intercede for Hafsa (RA). Wallah! If the Messenger of Allah (ﷺ) said to me, "Let me behead Hafsa (RA)."

The Messenger of Allah (ﷺ) gave permission. I went inside and saw that he was lying on a shabby bed, and there were marks of torture on his blessed body. I looked around and saw a handful of barley on one side, and the skin of some animal was hanging on a peg in one corner. Tears came to my eyes. The Messenger of Allah (ﷺ) asked me the reason. I said, "What better occasion to cry than this? Caesar and Chosroes are enjoying the garden and the spring, and you (ﷺ) are in this state, being a Prophet." He (ﷺ) said, "Are you not pleased that

Caesar and Chosroes should take this world and we should take the Hereafter?"

I (Hazrat Umar RA) asked, "Have you divorced your wives?" He (ﷺ) said, "No." I shouted **Allahu Akbar** and then said that the companions (may Allah be pleased with them) were sitting in the Masjid in a state of sadness. If I may, I should go and inform them that the news is false. Since the period of Ila, i.e. one month, had passed, the Prophet (ﷺ) came down from the upper room and gave permission for a general meeting.

After this, the verse of Takhayer was revealed.

يٰٓاَيُّهَا النَّبِيُّ قُلْ لِّاَزْوَاجِكَ اِنْ كُنْتُنَّ تُرِدْنَ الْحَيٰوةَ الدُّنْيَا وَزِيْنَتَهَا فَتَعَالَيْنَ اُمَتِّعْكُنَّ وَاُسَرِّحْكُنَّ سَرَاحًا جَمِيْلًا ﴿٢٨﴾ وَاِنْ كُنْتُنَّ تُرِدْنَ اللّٰهَ وَرَسُوْلَهٗ وَالدَّارَ الْاٰخِرَةَ فَاِنَّ اللّٰهَ اَعَدَّ لِلْمُحْسِنٰتِ مِنْكُنَّ اَجْرًا عَظِيْمًا ﴿٢٩﴾

O Prophet (Muhammad ﷺ)! Say to your wives: If you desire the life of this world, and its glitter, then come! I will make a provision for you and set you free in a handsome manner (divorce). (28) But if you desire Allah and His Messenger (ﷺ), and the home of the Hereafter, then verily, Allah has prepared for Al-

Muhsanat (good doers) amongst you an enormous reward. (29)
(Surah Al-Ahzab: 28 – 29)

According to this verse, the Holy Prophet (ﷺ) was commanded to inform his wives that there are two things before you: this world and the Hereafter. If you desire, then come; I will send you away with honour and respect. But if you desire Allah and His Messenger (ﷺ) and the Everlasting Life, then Allah has prepared for the doers of good a great reward.

The month had ended, and the Prophet (ﷺ) came down from the upper room. Since Hazrat Aisha (may Allah be pleased with her) was in the forefront of all these matters, he went to her and informed her. She said, "I will leave everything and take refuge in Allah and the Messenger (ﷺ)." And all the other wives of the Prophet (ﷺ) also replied in the same way.

Death of the son of the Prophet (ﷺ), Hazrat Ibrahim (RA)

According to Arab custom, after a child was born, they were sent to the countryside to be nursed so they would be healthy. Similarly, Hazrat Ibrahim (may Allah be pleased with him) was also given to the wife of Abu Yusuf to nurse. Hazrat Ibrahim's (may Allah be pleased with him) health deteriorated. The Prophet (ﷺ) arrived with Hazrat Abdur Rahman bin Auf (may Allah be pleased with him) to take care of him.

Hazrat Qatadah (RA) and Hazrat Anas (RA) narrate that the Messenger of Allah (ﷺ) took Hazrat Abdur Rahman bin Awf (RA) by the hand and went to the house of Abu Yusuf the blacksmith, where his wife was breastfeeding Hazrat Ibrahim (RA). Hazrat Ibrahim (RA) was sick and was in his last days. The Messenger of Allah (ﷺ) took him in his arms, and when he died, the tears of the Messenger of Allah (ﷺ) flowed. Seeing this, Hazrat Abdur Rahman bin Awf (RA) said, "O Messenger of Allah (ﷺ), you are also crying. Didn't you (ﷺ) forbid me from crying?"

The Messenger of Allah (ﷺ) said: I have forbidden wailing and two kinds of foolish and immoral sounds: the sound of singing and dancing on

occasions of joy, and the sound of beating the face and crying in a devilish manner on occasions of distress. The Messenger of Allah (ﷺ) buried him in Jannah al-Baqi.

The Messenger of Allah (ﷺ) forbade wailing and praising the deceased in a way that he did not deserve, and said: This is mercy (i.e. tears), and he who does not show mercy will not be shown mercy. The son of the Messenger of Allah (ﷺ), Hazrat Ibrahim (ﷺ), passed away on 28th Shawwal 10 AH, 27th January 632 AD.
(Shami)

The death of Hazrat Ibrahim (ﷺ), the son of the Messenger of Allah (ﷺ) and the bad omen of the eclipse of the sun

On the day Hazrat Ibrahim (ﷺ), the son of the Messenger of Allah (ﷺ), passed away, the sun eclipsed. The Arabs believed that if a great man died, the sun would be eclipsed. Therefore, people made it known that this was the effect of his death. When the Messenger of Allah (ﷺ) came to know about this, he delivered a sermon to refute this false belief.

Rasool Allah (ﷺ) said:

Indeed, the sun and the moon are not eclipsed by the birth or death of someone. Rather, it is one of the signs of Allah with which He warns His servants. So, when you see it, stand up for prayer and supplicate to Allah. Give charity, remember Allah, and seek forgiveness from Allah until the eclipse is over.

Hazrat Jabir (RA) says that during the time of the Messenger of Allah (ﷺ), there was a solar eclipse on the day when Hazrat Ibrahim (RA), the son of the Prophet (ﷺ), died. So, he (ﷺ) led the people in prayer with six bowings and four prostrations.

(Muslim)

Darood Tunajjina

Once there was a pious man Skeikh Moosa Zurair travelling on a ship when it started to sink due to a heavy storm.[8] In his sleep he saw the Holy Prophet *(Peace and blessings of Allah Almighty be upon him)*. The Holy Prophet *(Peace and blessings of Allah Almighty be upon him)* instructed Moosa Zurair to recite Durood Tunjina 1000 times. Moosa Zurair awoke from his sleep and proceeded to recite Durood Tunjina. As soon as he had finished reading 300 times, the storm subsided and the ship was saved. This Durood is recommended during days of calamity, turmoil and distress. Seventy times a day is essential for relief from our problems and difficulties.

اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ وَّعَلٰى اٰلِ
سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ صَلٰوةً تُنَجِّيْنَا بِهَا مِنْ جَمِيْعِ
الْاَهْوَالِ وَالْاٰفَاتِ وَتَقْضِيْ لَنَا بِهَا جَمِيْعَ الْحَاجَاتِ
وَتُطَهِّرُنَا بِهَا مِنْ جَمِيْعِ السَّيِّئَاتِ وَتَرْفَعُنَا بِهَا عِنْدَكَ
اَعْلَى الدَّرَجَاتِ وَتُبَلِّغُنَا بِهَا اَقْصَى الْغَايَاتِ مِنْ جَمِيْعِ
الْخَيْرَاتِ فِي الْحَيٰوةِ وَبَعْدَ الْمَمَاتِ اِنَّكَ عَلٰى كُلِّ
شَيْءٍ قَدِيْرٌ.

O 'Allah! Shower blessings on Muhammad (pbuh) Our Master, and his family, such blessings, by means of which Thou may relieve us of all anxieties and calamities. Thou may satisfy all our needs. Thou may clean us of all evils and thanks for which Thou may grant us high position and high rank and status in Thy presence. Thou may lead us to the utmost limit in our aspirations and capacity in whatever is best in this world as well as in the Hereafter as Thou has the full power over everything.

ALLAH HUMMA SALLE ALA SAI-YE-DENA WA MAU-LA-NA MUHAMMADIW WA A'LA AALE SAI-YE DE NA WA MAU-LA NA MUHAMMADIN SA-LA-TAN TUNAJJEENA BE HA MIN JA-MEE-IL AH WAALE WAL-AAFAA-TE WA TAQ ZEE LANA BE HAA JA-MEE-AL HAA-JAA-TE WA TO T(W)AHE RO NAA BE HA MIN JA MEE IS-SAYYE AATE WA TAR FA 'OO NA BE HA 'IN DAKA A'A-LADDA RA JA TE WA TO BALLE GU NA BE HA AQ-SAL GA-YAAT MIN JA MEE IL KHAI-RAAT FIL-HA-YATE WA BA' DAL MA MAAT IN-NA KA A'LA KOLLE SHAI-IN QADEER.

DUAA

اَللّٰهُمَّ حَبِّبْ اِلَيْنَا الْاِيْمَانَ وَزَيِّنْهُ فِيْ قُلُوْبِنَا وَكَرِّهْ اِلَيْنَا الْكُفْرَ
وَالْفُسُوْقَ وَالْعِصْيَانَ وَاجْعَلْنَا مِنَ الرَّشِدِيْنَ.
اَللّٰهُمَّ تَوَفَّنَا مُسْلِمِيْنَ وَاَلْحِقْنَا بِالصَّالِحِيْنَ
غَيْرَ خَزَايَا وَلَا مَفْتُوْنِيْنَ

☆☆☆

وَاٰخِرُ دَعْوٰنَآ اَنِ الْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ

11th Muharram al-Haram 1448, Saturday,
June 26, 2026

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1 - Biography of the Greatest Prophet (ﷺ)
(According to the Calendar)
2 - Al-Siddique (Syedna Abu Bakr Siddique RA)
3 - Seerat Amirul Mominin Syedna Ali Al-Murtaza (RA)
4 - HEARTS - In the light of the Quran
5 - What is Soul (Nafs)
6 - Historical Trees of Islam
7 - Hypocrisy
8 - Carelessness and Ignorance
9 - Muslim Protocols
10 - Biographies of Muhadeseen
11 - Biography of Imam-e-Azam
12 - Dajjal, Imam Mehdi and Hazrat Esa (AS)
13 - Great Women in Islamic History. V1 & 2
14 - Seerat Syedna Amir Muawiyah (RA)
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16 - STORIES OF AULIYA KARAM (ra)
17 - TASAWWUF
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20 - Reputable Muslim Shaheed Ladies
21 - Speech Cautiousness
22 - Very Important Basic Masail
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